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THE BIBLE CHAMPION

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REWRITING THE BIBLE



HE movement to rewrite the Bible in the language of the present doubtless traces to the fetish of modernity that has lately attained such prominence. But to what gain? The language of the Bible, as the translation has been handed down through the centuries, stands a model of forceful and beautiful literature. Those who put it into English were masters of the language and they gave it a splendor of diction that moderns cannot hope to improve upon.

There is no more reason for modernizing the language of the Bible than for modernizing the pictorial representation of Biblical characters. If the Scriptures should be rephrased in the lingo of the day, by the same token Biblical characters should be portrayed in modern hats and skirts. If Moses must appear in a nifty morning suit, with beard removed, and Deborah in a golfing rig, with a cigarette, then their language should be brought up to date, of course.—
Washington Post.

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TO THE BIBLE CHAMPION, DR.,

Official Organ Bible League of North America

Year's Subscription from

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Biblical, new-knowledge (evolutionary) side. And the question just now is not at all as to the truth or falsity of what is on either side, but is as to the relation of the disputants to what is on both sides.

On Jesus Christ's side is the plain, clear, explicit, unequivocal declaration of his Virgin Birth. "A virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. vii. 14) Matthew (i. 18,2-23) and Luke (i. 35) tell the story of how it came to pass. "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying: 'Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us,' (Matt. i. 22,23). And it should be remembered that the all-important fact in Jesus' virgin-birth was not so much his maternity as his Divine paternity. It is his Paternity that carries with it the essential and necessary fact of his Deity. But the method of his birth is an inseparable and unescapable factor in the process. And here is an unmistakable and unquestionable intervention of the supernatural in human experience.

Now, all through the Christian centuries until recently the truthfulness of the story has been one of the settled, accepted facts of history by all who receive the record. Its truthfulness is now not only being questioned, but denied, not only by outside infidels, but by many inside the Church who profess and call themselves Christians and who have solemnly subscribed to the record.

How is it that such an amazing change has come about? Why do they deny the veracity, the reliability, the competency of the witness, of Jesus Christ?

that is progressive and ~~evolutionary~~, religiously or otherwise, is "accomplished by the energies which are intrinsic in evolution, without the interference of agencies which are external to it" (Cope), and is "A continuous progressive change, according to certain laws and by means of resident forces" (Le Conte). As a present inworking and outworking personality, God is ruled out. We are "without God in the world."

That Matthew and Luke intended to express the literal Divine paternity and human virgin-maternity of Jesus as an historical fact, should not be questioned. Sometimes a person lays aside his common sense, as does a writer in *The Outlook* who says that the story of the Virgin Birth is simply "a biological theory." Avaunt! A theory is a supposition, a tentative or proposed explanation designed to account for a phenomenon or series of phenomena. Matthew and Luke do not "suppose" anything, but expose an actual fact, and there is no more ground to question the integrity of the record of the Virgin Birth than there is to question the record of any other fact narrated in the Bible. What they affirm concerning the Virgin Birth is either absolutely true or absolutely false. If it is false, then there is no rational ground for believing anything else they say is true. The only reason why men have come to doubt or deny its truthfulness is because *the Evolutionary Philosophy says it cannot be true: i.e. to say—and the conclusion cannot be escaped—MODERNISM SUBSTITUTES DARWIN FOR JESUS CHRIST.*

Brethren of the Liberal cult, you who do not honestly subscribe to the Virgin Birth, see just what you are up against!

In the current controversy, more and more

will last-analyses and unescapable conclusions be reached, stripped of all subterfuge and camouflage. And here is one. Biblically, historically, theologically, and logically, Fundamentalists will have it all their own way. For Liberals, so far as the content of this disquisition is concerned, it is

JESUS CHRIST OR CHARLES DARWIN

The Fundamentalist enthrones Jesus Christ; into His place the Modernist puts Charles Darwin. And the reach is a good deal farther than this disquisition.—*W. H. B.*

A Great Demonstration for the Bible



AGAIN Dr. Foukas Jackson, the modernist, has been proved mistaken. Some time ago he said that such a demonstration as that of Fundamentalism which has arisen here in America, would be impossible in England, because there the victory for liberalism had been practically won, and there were none left to advocate the cause of conservative Christianity. How badly he reckoned without his host! It simply proves once more that the modernists read almost wholly on one side of the questions at issue, and hence do not know what is going on in the other half of the world. We conservatives try to keep close track of the radicals, but they seem to immure themselves in fancied security in their own one-sided views. We wonder again and again whether their practice of reading only one side is really ethical. One thing is sure: it is not "scholarly."

That Dr. Jackson was in error is proved by the great demonstration on the part of evangelical believers which took place in London on the evening of December 4th last. A book describing the meeting and giving the addresses has been published by Marshall Brothers, 24-25 Paternoster Row, E. C. 4, London, England. The title of the book is "Faith's Foundation." Sir William Ramsay was there, and spoke with wonderful power. Dr. A. H. Sayce, although unable to be present in person, sent a notable letter to the meeting. Sir William Ramsay gives the following description of the demonstration, which we quote from *The Sunday School Times*, for which it was written:

"The meeting was on a cold, wet, stormy night in Albert Hall, which is seated to hold about 10,000 people; it was packed full, and 700 had to be turned away. Every ticket was sold a week before the meeting. So far as I could see, the majority were young men; young women were next; and a moderate minority were old people or elderly. This and the enthusiasm of the audience were the most striking features. At the door, when

we went in, one hour and ten minutes before the meeting began, there were crowds waiting, begging for any spare tickets."

That does not look as if conservative Christianity in Great Britain were *ausgespielt*. The meeting was called "a great demonstration in support of the full inspiration of the Bible." One of the speakers termed it "the greatest demonstration on behalf of evangelical religion ever held in London." From *The Sunday School Times* we quote again:

The Rev. E. A. Carter, Acting President of the Movement, states that the arranging and organizing was made delightfully easy by the hearty response from representatives of all sections of the Christian Church,—men of science, literary men, missionary societies, groups of prayer unions, of professions, and commerce. Upon the platform more than fifty missionary and other societies had their official representatives, and there were scores of ministers and laymen of all denominations, including the editors of several religious journals. When the last speaker, Dr. Dinsdale T. Young, proposed to condense his address to two minutes on account of the late hour, the enthusiasm, which had been "almost boisterous" throughout, manifested itself again in an insistent appeal that he should "go on."

The eminent Assyriologist, Dr. A. H. Sayce, wrote as follows:

There is no better way of impressing upon the general public the fact that a skeptical attitude towards the records of the Old and New Testament is today usually the mark of ignorance or semi-knowledge. The leading scientists have returned in great measure to what may be termed the traditional views on the subject, and nowhere is this more strikingly the case than as regards the historical records of Scripture. Archeology, based on scientific excavation, has demolished the assumptions and conclusions of subjective criticism, and it is not going too far to say that the archeological discoveries of the last thirty years have, with hardly an exception, been

dead against the most confident decisions of the merely literary critic and in favor of the trustworthiness of our records. The early use of writing for literary purposes in the Near East, the high state of culture and easy communication in the Abrahamic and Mosaic ages, and the accuracy of details in the Biblical narratives, have all alike been demonstrated, and the so-called "critical" rout in the field of Old Testament history is as complete as it has been in the field of early Greek history.

"The whole Bible is man's birthright," said the Rev. H. Tydeman Chilvers, pastor of Spurgeon's Metropolitan Tabernacle, in speaking on the theme, "The Book and the Person." "While God has revealed himself in a book, he needed a personality by whom he might do this," for "it was an impossibility for God to reveal himself in merely etymological terms." He revealed himself through

One co-equal, co-eternal with Himself: "If God did not conceive the Incarnation in his own mind, and have caused it to be written in this wonderful Book, tell me a man who could ever have concocted such a divine story as that!"

Very effective was Mr. Chilvers' exposition of the great evangelical words, Love, Blood, and Power. With passionate emphasis he cried, "We are not anxious for a new terminology; there is too much ambiguity about the new terms. . . . I think if there has been any lingering doubt in the Jewish mind as to whether Moses wrote the Scriptures, Peter would have had the audacity to have asked Moses on the Mount of Transfiguration."

The evangelical Christians of America send greetings of love and congratulation to the evangelical Christians of Great Britain.—*L. S. K.*

"Who is This?"



ALM Sunday! It was an April day in the year 29.

Off yonder to the north a caravan is rounding the spur of Olivet. A man in homespun rides in front while those who follow are waving palm branches and casting their garments in the way. Cries come faintly from the distance, "Hosanna! Hosanna to the Son of David!" Now they are descending the mountain road; they have crossed the shallow ford of the Cedron; they have entered the Shushan gate and are pursuing their way along the narrow streets, still shouting "Hosanna! Hosanna to the Son of David! Blessed is he that cometh in the Name of the Lord." The housetops are thronged with lookers on; women are peering through the lattices, merchants are leaning out of the doorways of their bazaars. They are like soldiers on the field who cannot see the battle for the smoke. From lip to lip passes the question, "Who is this? This man in homespun, who is he?"

There are some questions that are not worth answering; time spent in discussing them is love's labor lost; but here is one that will not down. "What think ye of this Jesus which is called the Christ?" If he was what he claimed to be, then Hosanna to his name! If not, away with him as an impostor and a charlatan. There is no neutral ground.

The Passover pilgrims had nothing but prophecy to go by. The Old Testament was

their Book; and the Old Testament is distinctly a Book of prophecy. Search it and you shall see how all its prophecies converge upon the coming of Christ as "the Hope of Israel"; precisely as all earth's rivers sooner or later flow into the sea.

On opening the Book a dim figure called "The seed of Woman" is seen emerging from the gate of Paradise and setting out into history with the avowed purpose of bruising the serpent's head, that is, of conquering sin. On succeeding pages this figure is more and more clearly outlined in a succession of bewildering portraits. Now he is a virgin-born child; and again a man of sorrows and acquainted with griefs; an heir apparent to an imperishable throne; a sinless sufferer; a prisoner sold to his captors for thirty pieces of silver, yet possessed of all the treasure in the bosom of the everlasting hills; the only-begotten Son of the Father; stricken, smitten of God and afflicted; having no form nor comeliness that any should desire him; chiefest among ten thousand and altogether lovely; a friendless exile; a returning conqueror with troops of captives at his chariot wheels; a shepherd; a lamb led to the slaughter; ruler of the elements yet submerged in a sea of troubles; lifted up as a gazing stock on an accursed tree; clothed in light and glory unapproachable; dying, dead, yet bringing life and immortality to light; buried in God's Acre but refusing to see corruption; despised

and rejected of men; ascending into the open heavens while angels and archangels cry, "Lift up your heads, O ye gates and be ye lift up, ye everlasting doors, and let the King of Glory enter in!"

Who is this? Who is this Prince of Peace? Who is this man among men, who is also Emmanuel, God with us? Who is this that cometh upon the heights of Bozrah with garments dyed red in the winepress of redeeming grace? Who is this that marches through the corridors of prophecy from Genesis to Malachi with seers proclaiming, "The Sun of Righteousness shall arise with healing in his wings"?

The Passover pilgrims should have known; for the prophecies were clear and the Claimant stood before them. But he was a man in homespun; and they were looking for a prince in purple. What mattered it that the claimant and his portrait answered to each other in minutest detail and particular like the two halves of an indenture? Prejudice is stronger than evidence. The Man is naught, the homespun is everything. Wherefore he must be rejected. Today the people are shouting, "Hosanna to the Son of David"; next Friday they will be crying, "Away with him! crucify him!"

Would he fare better at our hands today?

We have the same Book of prophecy to guide us—and more. The evidence of nineteen centuries of history is before us. The eyes are holden that do not perceive the stately steppings of Christ through all these intervening years.

Four self-evident facts are in evidence:

First, the Calendar. The world stood still for a moment when Christ was born, while an unseen hand wrote above the manger "*Anno Domini*"; and forthwith the nations began to set their chronometers accordingly. Who is this *Dominus*, that believers and unbelievers alike should everywhere be keeping time by him?

Second, the Map of the World. Spread it out before you and draw a red line around its civilized areas. Shut out barbarism and shut in all institutions of light and humanity; schools, hospitals, orphanages, old people's homes, reformatories, courts of law and justice, legislatures and free institutions of every sort. What have you now? "Christendom." Why Christendom? Because Christ is universally acknowledged to be the author and finisher of it.

Third, the Name. The best known name

in the world today is Jesus, the reason being that it is vitally associated with the logic of events. A few years ago a young Japanese of noble birth, Siiji Hishida, was sent abroad with others to learn "Western Civilization" with a view to fitness for the public service of his country. He graduated from the University of Edinburgh, took his Master's degree in Germany and was made Doctor of Laws by Columbia. As he was about to return I asked him if he expected to be an open and avowed Christian in Japan. "I have no alternative," was his answer; "my country cannot have the Western civilization without taking Christ, its maker, along with it."

Fourth, the Church. Here is, by universal consent and beyond all comparison, the greatest organization in the world today. Its original nucleus was a little band of unlettered men, "a feeble folk like the conies," plus a great promise, to wit, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." In the faith of that promise, see them going forth to the conquest of the world! And watch them multiply! In a hundred years they number half a million; in a thousand years there are fifty millions of them; at the beginning of the twentieth century they are five hundred millions strong; and still the royal standards forward go!

It is conceded that the Church is imperfect. How could it be otherwise when its members are "sinners saved by grace," not one perfect among them though all are trying to be? But at its worst the Church is confessedly the best and most efficient organization the world can show thus far. Suppose it were eliminated from the record of these centuries? Tear down its houses of worship and benevolences, erase its influence on personal and public life, supplant the Cross with the Crescent; and what have you? A reversion to barbarism. An Egyptian night! The sun and moon and stars all gone out!

But we have more data bearing upon the question at issue than are furnished by the prophecies of Scripture or by the history of these nineteen hundred years.

We are living, they say, "in a grand and awful time." The foundations of the mighty deep are broken up. Winds are blowing and storms beating that threaten the security of every house not built upon the Rock of Ages.

But to the clear vision of faith there are four facts which cannot be gainsaid, substantial facts that identify Christ as "the Divinity

that shapes our ends, rough hew them how we will."

One is his obvious influence as the Teacher of Truth. However his divine claims may be disallowed there is no denying that the postulates of his teaching are accepted as the only rational solution of the spiritual problems that vex us. Plato and Marcus Aurelius and Aristotle are remembered as seekers after truth; but Jesus has no peers. How shall we account for the fact that a Carpenter who so long ago went about as an itinerant for a brief period of three years and left nothing on record but a few pages set down by some of his faithful followers should be accepted as the pre-eminent teacher of our time?

Second, Christ is the living Exemplar of Ethics. He may not be accepted as the only-begotten Son of God, but who findeth any fault with him as a guileless man? His character is the universal standard of character. The best man in the world is the man who most nearly approaches him. Church members are constantly being pilloried because they fall so far short of being like him. What a tribute to the blameless One!

Third, he is the Transformer of Souls. Regeneration is a great mystery, but conversion is an indubitable fact. More wonderful than any of the the metamorphoses of Ovid is the change that occurs in an outcast when he comes into vital touch with Jesus. A drunkard rises from the gutter and walks with his eyes turned heavenward. A drab exchanges the garments of her shame for fine linen clean and white. Explain it or not, the miracle is always going on about us. In far-away Scotland souls are being born again like willows springing up by the water courses. A hundred thousand converts are reported in Zecho-Slovakia; a nation born in a day! The more's the pity if we have not heard and praised God for it.

Fourth, he is universal Lord. "He sits on no precarious throne, nor borrows leave to be." In recent years there have been two conferences in the interest of world-wide peace. In one of these the dominant figure has been Lloyd George; in the other President Harding; yet both of these, as Christian men, will tell you that whatever they have done has been at the behest of the Lord Jesus Christ. "In his hand are the hearts of kings as the rivers of water."

We are not living in a haphazard world. To say that "God moves in a mysterious way" is not to say that there is no God. The

invisibility of Christ is no argument for his non-existence. At the battle of Fredericksburg there was no sign of a commander-in-chief; but on the other side of the Rappahannock sat General Burnside with an electric battery at his side, keeping up communication with every division of the army and controlling all. So does Christ sit within the shadow "keeping watch above his own."

But we are not through yet.

In these troublous times there are those whose hearts misgive them. They keep on praying "Thy Kingdom come" but wonder whether it will. The promises of God, however, are yea and amen.

Not far from Dubuque there is a high peninsular bluff overlooking the Mississippi from which you may look down upon the father of waters and see it flowing the wrong way. This is due to eddies formed by a sharp turn in the channel. Of course it is an optical illusion; everybody knows that the deep current of the river flows ever onward to the sea.

God's plans never miscarry. The laws of grace are as irreversible as the laws of nature. The world has three revolutions. One is diurnal, around its own axis; every morning bears witness to it. The second is annual, around the sun; and "summer and winter, seedtime and harvest never fail." The third though less obvious is equally sure: it is the perennial, never ceasing, diuturnal movement of the earth in calm procession with the universe around a common center where sits the King eternal, immortal, invisible, controlling all.

We conclude then that the real question is not "Who is this?" but "*What is he to you and me?*"

Of this we may be sure: when next we see him he will not be clothed in homespun. To the disciples who witnessed his ascent into the crimson gates of heaven that opened to receive him, came the message, "He shall so come as ye have seen him go." Do our hearts still misgive us? "Beloved be not ignorant of this one thing, that with the Lord a thousand years are as one day"; and "in due time he that shall come will come and will make no tarrying."

A great Palm Sunday that will be. None will be asking then "Who is this?" for every knee shall bow before him and his glory shall cover the earth as the waters cover the sea.

Blessed are they who in that day shall be found watching and ready to heed the cry, "Go ye forth to meet him!"—D. J. B.

Deadly Indifferentism



N the present-day discussion about the Christian faith, there have developed three parties: (1) The Evangelicals or Fundamentalists; (2) The Rationalists, and (3) The Indifferentists.

The evangelicals accept Christianity and its great plan of salvation as revealed in the Holy Scriptures. The outstanding facts thus revealed in the Scriptural plan of salvation are these: (1) The Bible is the Scripture, the Word of God; "The Word of God abideth forever"; "The Scriptures cannot be broken"; "Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God"; "All Scripture is given by inspiration of God"; "Holy men of old spake as they were moved by the Holy Ghost." (2) Christ is eternally God. (3) Christ was incarnated by the virgin birth. (4) Christ performed supernatural works—miracles. (5) Christ by his death on the cross paid the penalty for the sin of all men, satisfied divine justice and reconciled us to God. (6) Christ arose from the dead in the self-same body that moved upon the earth, walked upon the sea, hung on the cross, appeared upon the earth for forty days after the resurrection, and ascended to heaven and now sitteth at the right hand of God. (7) In like manner as he ascended and in the same body he will come again to this earth and complete his great plan of salvation. There are other events in God's great plan of salvation, but not one of the above can be omitted without destroying the great divine plan.

The rationalists deny all these facts and affirm: (1) The Bible is only a record of human experiences; "the inspiration of the Bible writers, while it may go far beyond, is akin to that of poet and artist and musician." (2) Christ is not eternally God. (3) He was born of a human father and mother, like any other human being. God entered this man and his divinity, while of a greater degree, is just the same in character as the divinity which is found in all men and "rolls through all things." (4) Christ's teachings were obtained only through a higher ascent, a clearer vision and a wider horizon. He performed no miracles. The accounts of miracles in the Bible are only legendary stories. (5) Christ's "atonement on Calvary is the supreme expression of the cosmic law that life advances through the sacrifice of the fittest and best." (6) The resurrection of Christ was not bod-

ily. His body lies in dust in Palestine. His appearances during the forty days were only those of his Spirit. His Spirit returned to God who gave it. (7) The only return of Christ to this world will be the advancement of his ideas and practices among men.

The indifferentists declare that the variance between these two systems is not important; both are included in Christianity. They are constantly decrying controversy. Yet Christ and his apostles were in almost constant controversy. Christ said, "I came not to bring peace, but a sword." The apostle enjoins us to fight a good fight of faith. When the church sheathes her spiritual sword and loses her fighting edge in this world, she will be apostate. They belittle creed, yet Christ was ever asking, "Do you believe these things?" They talk much of difference of opinion among men as of little value, but utterly neglect difference with God's Standards. The individual spirit is the only authority. Recently, a prominent indifferentist undertook to unite reactionaries and radicals, conservatives and liberals, evangelicals and rationalists, and fundamentalists, by a series of word definitions. This was only a bluff in the interest of organized work, but disastrous to witnessing for the truth. It is offensive to candid minds in times like these.

The fundamentalists and rationalists are frank and open about these antagonisms. They admit that their beliefs are mutually destructive. That it is impossible to hold both positions. Each party frankly says of the other: "Their Bible is not our Bible, their Christ is not our Christ, their Calvary is not our Calvary, their resurrection is not our resurrection, their heaven is not our heaven, and we have no common belief in the second coming."

This frankness maintains separateness; they have no desire to dwell together. This also maintains personal respect, and it is the hope of the fundamentalists that many of the rationalists may be like Paul, when he persecuted the church of God, and said he did it ignorantly. Some day, as with Paul, the scales may fall from the eyes and with him they will cry out, "Who art thou, Lord?" and, "Lord, what wilt thou have me to do?"

The indifferentists have reached a state of mental, moral and spiritual anæmia, most deadly and destructive. There is nothing new about their position or condition. It has been found again and again in history. It is the loss of power to discriminate in general be-

between truth and error, between right and wrong. We find it in Pilate when he asked, "What is truth?" and when he declared he found no fault in Christ and then delivered him to be crucified, and concluded by trying to "wash his hands of the blood of this just person." Christ warns against this fearful peril by saying: "He that is not for me is against me"; "He that gathereth not with me scattereth abroad." The message to the Laodiceans shows that offensiveness of this moral and spiritual paralysis: "So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." These indifferentists are constantly boasting of their great broadness and their great inclusiveness. Woodrow Wilson, in his War Message on April 2, 1917, said: "The right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts." Dr. Herrick Johnson, our own

honored and beloved teacher, in addressing the students of McCormick Theological Seminary in 1893, called it "the peril of a broadness that would empty our souls of conviction and our lives of victory." Sad to say, it has come to pass that this spiritual peril seems markedly manifest in that beloved institution and in the Presbyterianism of the great city of Chicago. The last issue of our contemporary, *The Continent*, breathes it strongly from one of its leading editorials. Principle No. IV, of our Form of Government, testifies against this evil in these strong words: "No opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level and represent it as of no consequence what a man's opinions are." Nothing is more perilous to mankind or to the cause of truth and right than this pernicious, anæmic indifferentism.—D. S. K.

Worship

WE are confronted by the need of discrimination in public worship. The bells call us as with an articulate voice to "Come, come, come and worship God!" But what do we mean by worship? Is it to say one's prayers, to go through a series of bowings and genuflections, to observe rites and ceremonies?

All our forms of worship are based on three universal concepts. The first is that we came forth from God. The second is that we have somehow been alienated from him. The third is that there must be some way of getting back to him.

In the necessity of the case, religion has its outward forms. It has shrines, altars and liturgies, rites and ceremonies, sabbaths and fast days. These are important; but it must be understood that the emphasis is not there. This was where the Jews made their mistake in the time of Isaiah: "*To what purpose is the multitude of your sacrifices unto me, said the Lord. I am full of the burnt offerings of lambs, and the fat of fed beasts. When ye come to appear before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations. Incense is an abomination unto me. The new moons and the sabbaths, the calling of assemblies, I cannot away with. I am weary to bear them. Wash you; make you clean! Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well.*" The trouble with

these people was not that they fasted and feasted and brought oblations to the altars, but that they put the emphasis upon these forms. They lifted up their hands without their hearts before God.

And the passage of eight centuries of discipline and divine remonstrance did not correct them. For when Christ came he found their religious leaders still placing the emphasis on outward form at the expense of inward grace. "*Woe unto you, Scribes and Pharisees, hypocrites, for ye clean the outside of the cup and the platter, but within they are full of extortion and of excess! Woe unto you, Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward but are within full of dead men's bones and of all uncleanness!*" He reproved them for making long prayers in the synagogues and at the corners of the streets to be seen of men, and for casting their offerings with a great flourish into the brazen mouth of Corban that they might have glory of men.

And to his disciples he said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the kingdom of heaven." Observe that word "exceed." He does not say that the Pharisees were to be blamed for paying due regard to devotional forms but only for pausing there. The forms had their uses, but merely as indicating the inward grace of true

piety; and unfortunately these Pharisees were without it.

The emphasis, then, is not to be placed on the form but on the substance of devotion. The hands are to be lifted up; but it is the lifting up of the heart with the hands that God requires of us.

"A man may cry Church! Church!
With no more piety than other people;
A daw's not counted a religious bird
Because it keeps a-cawing from a steeple."

To be a church member is well; but alas for the churchman who in his worship does not perceive that the beauty of holiness lies in something more than frontlets and phylacteries! There is nothing wrong in a long prayer; but everything is wrong with a prayer

short or long which is born on the lips and bred only to be seen of men. God's demand is this: "My son, give me thy heart!"

Our Lord in his conversation with the woman of Sychar sought to convince her of sin. She tried to divert him from his purpose by suggesting one of the vexed questions of the time, as to whether God should be worshipped, as the Jews said, on Mount Zion or, as the Samaritans said, on Mount Gerizim. His answer was, "Woman, believe me, the hour cometh when ye shall neither in this mountain nor in Jerusalem worship the Father. God is a spirit; and they that worship him must worship him in spirit and in truth!"
—D. J. B.

Solutions of a Serious Scripture Difficulty



IN these days of Bibliomaniac controversial hunting for alleged flecks in the marble or spots on the sun, "liberals" are hard put to it to find apparently discrepant assertions in the Bible and so make points against it in order to discount the age-long claims in its inerrant behalf. Discrepancies, so called, are multitudinously reproduced that have been crushingly answered over and over again, and still these "searchers after truth" reproduce them until one blushes for the jejunity of these smug toplofty, but leant-pated high-brows.

There is one difficulty, however—seemingly serious—that is, being extruded and obtruded again, which it may be helpful to have satisfactorily disposed of. It is claimed that Matthew made an undeniable mistake in Chapter xxvii. 9, 10, attributing to Jeremiah what belongs to Zechariah. The passage is:

"Then' was fulfilled that which was spoken by Jeremy, the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me." But there is no such passage in Jeremiah, they say, and that the quotation is from Zechariah xi. 12, 13, instead.

There are different ways of dealing with this difficulty. The first is, frankly to admit that Matthew made a mistake! Says Dean Alford: "The citation is probably quoted from memory and inaccurately." Says Professor Briggs: "It is now generally conceded

that the evangelist made a mistake" (Biblical Study, p. 191). But this method, if summary, is not satisfactory.

The second method is to credit the alleged error to a transcriber, since the names Jeremiah and Zechariah, if written in the crude Hebrew, would have only a single letter of difference between them, and a scribe could easily mistake one letter for the other; or, if written in Greek, Jeremiah, instead of being written in full, might stand *Iriou* and Zechariah *Zriou*. Accordingly, this alleged error should be credited to a copyist rather than to Matthew, who certainly could have written Zechariah as easily as Jeremiah, and who, it may be assumed, knew quite as well as we, what he ought to say.

This method seems to show the sacred Scriptures a courtesy that is fair, safe, wise, and that, to say the least, is no more than becoming. This is covered by and contained in the deliverance of the Presbyterian General Assembly, at Washington, 1893, the time of the Briggs trial: "That the Bible, as we now have it, in its various translations and versions, when freed from all errors and mistakes of translators, copyists and printers, is the very Word of God, and consequently without error" (Minutes, p. 169). This should be borne in mind when speaking of the "inerrancy" of the Bible.

A third method is that of John Lightfoot (1602-1675), one of the greatest Hebrew scholars in English history. He tells us that it was the custom of the Jews to divide the Old Testament into three parts: the first, beginning with Genesis, was called the Law;

the second, embracing the poetical books, was called the Psalms; the third was the Prophets, at the head of which stood Jeremiah, and consequently the writings of Zechariah and of the other prophets, being included in that division which began with Jeremiah, and all quotations from it, would go under that prophet's name. So Dr. Lightfoot, quoting from Jewish authorities to sustain him, insists that the word Jeremiah is perfectly correct, as standing at the head of that division from which the evangelist quoted, and which gave its denomination to the rest. This would solve the difficulty.

A fourth method is that of Daniel Whitby. He quotes from St. Jerome (340?-420) to the effect that in his day there was extant an apocryphal book of Jeremiah, in which the words quoted by St. Matthew were exactly found. Traditional words of Enoch were quoted by Jude (vs. 14, 15) and through this apostle received the sanction of divine inspiration. So, claims Whitby, Matthew in like manner quoted the traditional words of Jeremiah. This would also solve the difficulty.

We would suggest another method which may possibly be still more satisfactory.


It should be observed that the passage in Matthew is *not* a "quotation" from Zechariah, as is alleged, but is no more than an

allusion to or adaptation of it, such as is common to speakers and writers, even to inspired prophets. Compare Isa. ii. 1-4 with Micah iv. 1-5; and Isa. 62:11 with Zech. ix. 9, for example.

There was a saying among the Jews anciently, that "the spirit of Jeremiah rested on Zechariah"; and it appears from Zech. vii. 12, that he was familiar with "the words which the Lord of hosts hath sent in His Spirit by the former prophets." An examination will show that Jer. xviii. 1-4 and xix. 1-3 are the original and fundamental passages about the potter, which Zechariah apparently adapts to suit his own purpose. Lange adds Jer. xxxii. 6-8, 14. The passage to which Matthew alluded is, then, a reproduction of what Jeremiah had previously spoken. Farrar (Life of Christ, Chap. LIX) says, "St. Matthew, ever alive to Old Testament analogies, connects this circumstance with passages (apparently) of Jeremiah (viii. 1, 2; xxxii. 6-12), and Zechariah (xi. 12, 13)"; but Lange says "the allusion here to Zech. xi. 12, 13, is very slight."

So, then, it is clear that Matthew was entirely correct in naming the earlier prophet rather than the later one,—Jeremiah rather than Zechariah. He therefore made no "mistake," but has told the truth.—*W. H. B.*

The Prayer-Meeting

E are not here speaking of prayer in itself or by itself. Prayer may be solitary, and as such the source of great blessing. We are thinking of the meeting as much as of the praying. This prayer-meeting has three essential elements, without any one of which it cannot exist. It requires at least two believers, met for prayer with Christ in their company. The number present may vary from few to many, but the other two elements cannot change, there must always be prayer, and there must always be the presence of Christ. It is the fellowship of believer with believer and with Christ experienced in prayer.

This prayer-meeting is the very pulse of the church. A weak prayer-meeting is like a weak pulse in the body: it means that there is something organically or functionally wrong. This must be corrected before health and prosperity can appear.

The prayer-meeting must be informal. It is no place for elaborate ritual and oratorio

music. The hymns of the heart are in place. It is not the place for dogmatic formulas, but the Word in its natural Scriptural expression and arrangements is one of the most effective ways and means of meeting Christ. It is his name we need and we get his name and his presence in the Word when we can get it no other place or way.

It is not a place for work, but for rest. The world is shut out with its carpings. Even the actual work of missions is not there, but the fellowship of missions may be present. It is an hour of spiritual fellowship with kindred souls, an hour without conflict, an hour of rest and quiet.

The prayer-meeting of a church may be conducted in groups or in one body. The body gives the warmth and interest of greater numbers and wider fellowship, but the group gives greater freedom and closeness. The formal social gathering has its place. Here one meets more people, but in a stiffer way. The family group also has its place, and it is closer, more congenial, more restful, and in

every way sweeter. The prayer-meeting is found in all ages. It is specially emphasized with Christ and his apostles. Christ often had prayer-meetings, but they were of the smaller groups, two or three special friends. The Pentecostal prayer-meeting had many. Through the years of the persecutions, the Reformation, and the pioneer days, the prayer-meeting was a constant blessing and maintained when all other means of grace were denied. The real prayer-meeting often has

been the place of the beginning of a revival. No real, deep and truly spiritual revival began without true prayer-meetings. In our times, when the mechanical and the commercial plays so large a part in our church life, there is real danger of losing the spirit of prayer and the blessing of the prayer-meeting. God will bless the church which meets truly in prayer, and God pity the church which fails at this point of high privilege.—D. S. K.

Theatron



THIS is a Greek word used in I Cor. iv. 9 and translated *spectacle*,—"a spectacle unto the world, and to angels and to men." The other only two times it is used in the New Testament, Acts xix. 29, 31, it is translated *theatre*.

A Spectacle has recently been staged in Princeton, N. J. The theatre was the First Presbyterian Church. Time, Sunday morning. Actors, the preacher, and a former college professor there, author, poet, preacher, and under the Wilson administration United States Minister to the Netherlands.

The First Church is without a pastor. Pending the engagement of one, they have a temporary pulpit supply. On the committee for such supply are the Rev. Dr. J. Ross Stevenson, President of the Theological Seminary, and the Rev. Dr. Charles A. Erdman a voluminous author of religious books, Professor of Practical Theology in the Seminary. The committee engaged as a pulpit supply the Rev. Dr. J. Gresham Machen, Assistant Professor of New Testament Literature and Exegesis in the Theological Seminary, who is of such distinction as a scholar that his recent book, "The Origin of St. Paul's Religion," has made the scholarship of the world sit up and take notice. A prominent New York clergyman pronounces him "one of the greatest thinkers of today." The editor of the Philadelphia *The Presbyterian*, who knows him personally, speaks of him as "one of the ablest, most courteous, most conscientious, and most loyal ministers in the Protestant Church."

Professor Machen preached a New Year sermon January 6 from 2 Cor. v. 17, "Wherefore if any man be in Christ, he is a new creature; the old things are passed away; behold they are become new," on "The Present Issue in the Church," in which he stressed,

as reported, "the need of a revival in the church, and that such a revival might end all controversy." In fact we have since read the sermon, and it was food to our soul and so-lace to our spirit. We found nothing in it to condemn, but all to commend. The next day the Associated Press gave to the New York and Philadelphia papers the following spectacular letter:

"Mr. Howard E. Eldredge, Treasurer, First Presbyterian Church, Princeton, N. J.

"Dear Sir:—Having had another Sabbath spoiled by the bitter, schismatic and unscriptural preaching of the stated supply of the First Presbyterian Church of Princeton (directly contrary to the spirit of his beautiful text) I desire to give up my pew in the church.

"The few Sabbaths that I am free from evangelical work to spend with my family are too precious to be wasted in listening to such a dismal, bilious travesty of the gospel. We want to hear about Christ, the Son of God and the Son of man, not about the Fundamentalists and Modernists, the only subject on which your stated supply seems to have anything to say, and what he says is untrue and malicious. Until he is done, count me out and give up my pew in the church. We want to worship Christ, our Saviour.

"Yours truly,
(Signed) "Henry van Dyke."

Here is a spectacle indeed. Being of a somewhat philosophical turn of mind, we have sought to account for it.

We have wondered if, since level-headed intelligence could not have had much to do with it, the diplomat-preacher did not have too much mince pie for dinner the night before, and the pie—in view of his assault upon the temperance action of the General Assembly at Indianapolis last May—rather heavily "loaded." That would locate the "dismal, bilious travesty" in the pew instead of in the pulpit. To brutally stigmatize the pulpit utterance of any Christian minister, not to say the well-considered utterances of a man of the exalted Christian character and

scholarship of Professor Machen, as "untrue and malicious," would indicate a serious derangement somewhere inside. When heat has cooled off and poise has returned, common courtesy would seem to impel an apology from a gentleman. We would rather think the trouble to be gastronomic than to be due to ugly, irascible bumptiousness of heart or head.


We have another possible explanation. We have wondered if this *emeute* might not be due to blood. It is an old saying that "blood will tell." But what it will "tell," depends.

We recall another spectacle. We have a vivid recollection of a Civil War incident that made American patriots weep. The paternal ancestor whose name this son bears, was pastor of a Presbyterian church in Brooklyn, N. Y. In war time he preached a sermon entitled "The Character and Influence of Abolitionism," which the Copperheads printed and circulated throughout the country as a political campaign document against prosecuting the War to save the Union and pre-

serve our nation's liberties. We kept our copy of the pamphlet as a souvenir, and as an illustration of the depths of depravity to which a good man may fall. A band of angered, loyal citizens went to the manse and compelled the minister to run up the American flag. May be a band of Princeton orthodox seminary students would better go to the contemporary minister's residence and effectually persuade him to sign up the "five points" which the Assembly, as the voice of the Presbyterian Church, has declared to be fundamental as determined by the Scriptures and by the Presbyterian doctrinal standards, but which he boldly asserts "are not valid as Christian Fundamentals." That old revolt against country and the present revolt against sound Presbyterian doctrine and order seem to be of the same kith and kin.

Doctor van Dyke is a Liberal of the spectacular type. This theatrical certainly will not enhance his reputation or redound to his credit, but quite the contrary.

Liberality of Liberalism

N the city of Cleveland, Ohio, are twenty-three Presbyterian churches. We have received a letter from there which says: "We are told that the Church of the Covenant has removed from its Sunday-school all Fundamentalist teachers except an elderly lady who teaches a class of women."

The pastor of the church is Rev. Paul F. Sutphen, D.D. He is a liberal, and this action in his church is a fine illustration of liberalism's boasted liberality! Liberalism doesn't propose to have fundamentalism taught.

More than twenty years ago Dr. Sutphen got into a state of doldrums over the deplorable religious condition as he then saw it, and seeing no way out, he wrote to Dr. Hillis of Brooklyn, as follows: "I have been pondering these matters for many months, and it seems to me that the drift towards practical paganism is such that all ministers of religion should bestir themselves for a remedy. Every barrier between a godly and a materialistic life seems to be going down. The remedy certainly does not lie in the Old Theology. I doubt if it lies in the New. Myself a disciple of the latter—I stand with it and for it—I do not think that it possesses, any more than the Old, the power to regenerate society and save religion from wreck. . . . Will you

not move in the matter and seek to get such a number of men to come together to consider the state of the Church?"

The remedy certainly *does* lie in the Old Theology. Astounding that Dr. Sutphen does not recognize that fact. He ought to know that the Old Theology is the theology of the Bible; that it has been the historic faith of the church all through the Christian centuries; that it is the theology of the Westminster Confession of Faith to which he subscribed when he was ordained in the Presbyterian Church; that through the Holy Ghost its static-dynamic has made the church what it is for good in the world, religiously, socially, economically and every other way: static because it has an impregnable foundation on which to stand and from which it cannot be moved, its staticity enshrining and being energized by a Divine dynamic that alone can regenerate society and save religion from wreck. The Old Theology, which embodies the truths of so-called Fundamentalism, is the only hope of the church and the world for all their future.

Dr. Sutphen is entirely justified in doubting if the remedy lies in the New Theology. It has been asserted, iterated, and re-iterated almost to wearisomeness, in the pages of this magazine, that the New Theology has no

salvation in it, *i.e.*, no Bible salvation; and no one has yet come forward to deny the truth of the assertion. The Old is a gospel of redemption and regeneration: the New is a device for recovery by reformation. Wherein the New coincides with the Old, it is not new, but old. The New is new only where-in it differs from the Old, and it differs simply and solely by denials.

We have had a wide acquaintance with Evangelists. We never knew one who was not an out-and-out old-theology man. He has to be. Think of a Modernist being an Evangelist! He can't be, for he has no evangel of the grace of God that bringeth salvation. Says Washington Gladden in his "Messages for Today," "We cannot preach today the theology of Finney and Moody." At a meeting of a Ministerial Association we heard a minister who came out of the theological seminary an ardent advocate of the New Theology, say: "The New Theology, for saving and edifying results, is not preachable. I confess to you that I have abandoned it and have gone back to the old-fashioned

conservative theology; and God is now blessing my ministry."

Dr. Sutphen's church has the largest membership of any Presbyterian church in the city or in the Cleveland Presbytery. Its great wealth, its distinguished social prestige, its various social and economic appliances, may enable it to maintain its numerical position; but with the truths of Fundamentalism evicted, what is it? Churches down on that level are, to adopt the language of Dr. W. J. Dawson, "social clubs, united by moral ideals, rather than spiritual communities quick with a Divine fire." Social clubs with religious whitewash on them to make them appear Christian! Slaughter-houses of right religious beliefs and morgues of spiritual piety.

The letter speaks of another pastor in the city who has a Bible class which a neighbor of the writer attends. He is a Fundamentalist, "is on the right side in these matters, does not agree with Doctor Fosdick, but disapproves of controversy." "Oh, yes; I believe the Faith once for all delivered to the saints, but excuse me from contending for it!"—*W. H. B.*

Lutheran Educators Stand Firm



T was a meeting of some fifty Lutheran educators. They met in New York city some weeks ago to confer on the cause of education in the Lutheran church of America. They came from all parts of the country. They were presidents of theological seminaries and literary colleges and professors in the same kinds of institutions.

These men were not ignoramuses. They were finely educated men. Most of them carried either high honorary degrees or scholastic degrees won at some of the great universities of this country and other lands. They knew what is going on in the world. They are aware of the ferment in the intellectual and ecclesiastic spheres. They have been reading the modernistic literary output. They have also been reading the works of conservative scholars. Thus their learning was not one-sided and *ex parte*. In view of the modern unrest in religious matters, they made a stalwart declaration of their faith; and they made it in the interest of the highest well-being of the young people of the church, and outside of the church as well. Remember, too, that these men were mostly college men,

not theological professors, although there were a few of the latter class among them. This is the clear and ringing statement they made:

"Whereas, Protestantism is today threatened with a serious schism over the questions of faith in the revealed Word of God and the Deity of our Lord Jesus Christ; and,

"Whereas, Much of the genesis of this controversy lies in the teaching of some colleges and seminaries which question the divine authority of the Word;

"Therefore be it resolved, That we, the National Lutheran Educational Conference, hereby go on record as re-affirming our faith in the Holy Scriptures as the divine and infallible rule of faith and practice, and in Jesus Christ as true God and true man and as the only and all-powerful Saviour and Redeemer; and that this faith underlies, and shall continue to underly, all the instruction in our academies, colleges and theological seminaries."

These resolutions were passed by a unanimous vote. Not an opposing voice was heard. This news is too good to keep! Broadcast it everywhere!—*L. S. K.*

The Gospel and the Times



It is a mere truism to say that the preacher of today, if he is to secure the attention of his hearers, must express his beliefs in terms of current thought. Every age has its own language and, broadly speaking, can speak and understand no other. Unless, therefore, the preacher of today speaks in the language of today, it is as though he spoke in an unknown tongue—as far as most of the men of this generation are concerned. All are agreed that Christians of today ought, indeed must, express their beliefs in terms of modern thought. The Fundamentalists believe this as fully as do the Modernists.

Our criticism of many so-called modern expressions of the gospel, therefore, is not based on the fact that they are phrased in the language of the twentieth century. It is based on the conviction that what they express in the language of the times is something other than the gospel. Let us by all means express the gospel in the language of this age; but let us not forget that before we can express the gospel in any language, we must first have the gospel to express. After all, the thing of primary importance is *what* we have to express rather than the manner in which we express it. Expression is important, but it is always secondary, never primary. Expression may change, and does change, from age to age, but the gospel itself remains essentially the same as age succeeds age.

The great trouble with many modern expressions of Christianity is in fact not that they are statements of Christianity in terms of modern thought, but rather that they are statements of modern thought in terms of Christianity. Their primary concern is with modern thought—by which is meant the science, philosophy, and scholarship of today—and what they seek to do is to make it intelligible and acceptable to those familiar with the terms of Christianity. The result is that only so much of Christianity is retained as can be brought into harmony with the science and philosophy and scholarship of the present age. No doubt, if the sum of the conclusions commended to us by the science, philosophy, or scholarship of the times were itself in full harmony with the truth, it would be possible in connection with a whole-hearted acceptance of these conclusions to hold fast to a full-orbed Christianity.

But inasmuch as it is altogether certain that the sum of the conclusions of science and

philosophy and scholarship is not a fixed and stable, but a constantly changing total, it is evident that we can bring Christianity into full harmony with the science and philosophy and scholarship of today, only at the cost of making sure that what is retained as Christianity will be out of harmony with the science and philosophy and scholarship of tomorrow. The difference here has to do not so much with a question of terms as with a question of standards. For those we criticise, the standard is modern thought; for us, the standard is Christianity. For us, Christianity has a definite content of its own, given it once and for all by Christ and his apostles, and while this content must needs find expression in terms intelligible to each age, yet we must constantly be on our guard lest change of form also involve change of content. As regards content, it is the gospel, not only for "our times," but for all time.

It is one thing to say that we should express our Christian beliefs in the language of the times; it is another and quite different thing to say that our Christian beliefs themselves should be re-fashioned so as to bring them into harmony with those phases of belief, or unbelief, that may be most characteristic of the times. We may approve of the first statement while wholly disapproving of the second. Action in harmony with the first may further the spread of Christianity, but action in harmony with the second will, we may be sure, further its extinction.

No doubt, if the so-called modern view is the true view—though this is scarcely possible, seeing that it is not one view, but a congeries of conflicting and mutually irreconcilable views—only so much of Christianity should be retained as can be made to fit into this view. In that case, it might be maintained that though such a re-fashioning of Christianity would involve the elimination of much that has been associated with Christianity, yet that it would further the spread of true Christianity. But unless the so-called modern view is the final statement of scientific and philosophical truth, it is quite possible that such a re-fashioning would involve the elimination not merely of excrescences, but of the pith and center of Christianity itself.

And, as a matter of fact, this is what has happened in connection with the recent attempts to state Christianity in a manner that will avoid any conflict with the science, phil-

osophy, and scholarship of the times. Nothing is more characteristic of the so-called modern view than its aversion to the supernatural in the form of the miraculous unless it be its aversion to a blood-bought salvation. As a result, there are numerous expressions of the gospel, so-called, that make no mention of the miraculous and the cross as an atoning sacrifice, except to reject them. And yet, apart from these things, there is no Christianity, as Christianity is expressed in the New Testa-

ment and as it has been expressed through all the Christian centuries. It is a high tribute to the significance of Christianity that men should retain the name, even though they have given up its very substance. But those who are concerned not so much with words as with the realities which they express, when rightly used, will not suppose that such so-called expressions of the gospel for the times are really such—what they express is something other than the gospel.—D. S. K.

Intelligent Study of the Bible



IN *The Outlook* of January 30 is an article by the Rev. Dr. Henry van Dyke, "The Religion of a Liberal Christian." He calls himself a Liberal and asks "Why not sweep away these two silly and misleading names, 'Fundamentalist' and 'Modernist'? They only becloud the issue and confuse the mind of plain folks."

If these two words contain eternal realities of truth and error, as they do, mutually exclusive and destructive, it can hardly be silly or misleading or beclouding to continue them, to expose before the mind of plain folks—scholars too—the internecine irreconcilabilities of their contents. To sweep them away would be altogether too liberal.

Here is his fourth paragraph: "The sharp doctrinal controversy which is now disturbing so many of the churches may possibly have some good results. (Almost everything that happens in this mixed world has that possibility.) If it should lead to a closer and more intelligent study of the Bible, a better understanding of Christian history, a clearer conviction that there is no antagonism between reverent science and reasonable religion, that surely would be good."

We concern ourselves now only with the phrase, "A closer and more intelligent study of the Bible," for that is what the BIBLE CHAMPION ever stands for.

There is a legal rule that has been in use in all the courts of the civilized world for centuries, viz.: "A speaker in his public speech shall be taken and held to mean that which a person of ordinary intelligence listening to him would understand him to mean, unless he expressly stated at the time that he used the words in a different sense."

Such a rule for civil courts would be just as applicable to the courts of the Lord,—His law book, the Word. It should be taken for

what it is rightfully understood to mean. Where it is obviously literal, it should be held to be literal; where obviously metaphorical or figurative, it should be held to be figurative; and so on through the rhetorical catalog. That would be fair, honorable, honest, and we may add intelligent.

This has been the course of Christian scholarship through the centuries of the church's history. It has taken the Book at its face value and by faithfully applying its intelligence has sought to ascertain the meaning thereof. And those scholars were not fools: they had the best brains of the ages. The result is they have come out with a distinct and definite body of faith. It seems impossible to know anything about the study-course of the past and not know that the historic faith of the Church is what is called the Old Theology. It is the "conservative" theology, and enfolds in its embrace what is now denoted as Fundamentalism. These are settled facts, and there is no use trying to blink them.

And what is the course of Liberalism? It cannot be denied that Liberals, *i.e.* some of them, are intelligent; they have to be, for it takes a mighty smart man to get away, or appear to get away, with the settled faith of the ages, and make the worse appear the better reason. The trouble is not that they are not intelligent, but with the use they make of their intelligence. Their doctrine is not the result of an "intelligent study of the Bible," for wherein they depart from the conservative faith and try to give scriptural warrant therefor, it is by craftily trying to make the Bible appear to mean what it does not mean and never was intended to mean. This is not fair, honorable, honest, but is a flagrant misuse of intelligence.

For instance, it is too plainly taught in the New Testament for any person of even sub-ordinary intelligence to mistake, that there is

to be a return of Christ in person to this earth. But Liberals deny his personal coming again, and according to Professor Fostick, "That Christ is coming again, means that, slowly it may be, but surely, his will and principles will be worked out by God's grace in human life and institutions." In view of the present state of the world after nineteen centuries of gospel operation, it must take some purblind assurance and considerable martness to say that, and certainly it is a flagrant misuse of intelligence as applied to the Bible.

The Resurrection

WE have again reached the season of the year when Christians over all the earth turn their love and thoughts toward the Resurrection. Some will treat it with much sentiment, as the feast of the springtime, when the earth is being renewed after the winter of death and gloom and discontent. They will use it as a symbol of the recovery from the winter, gloom and discontent of human experience and bearing a message of cheer and courage and hope. But to the live Christian the Resurrection is not a sentiment; it is a great fact. Joined with the atonement, the greatest fact known to man. This fact is not a natural event; it is supernatural. It is not the discovery of science or the induction of philosophy, it was accomplished directly by God and established by "many infallible proofs."

This fact of the Resurrection is the most important in human history and to the whole human race; and upon it rests the true faith, comfort and hope of mankind. If the Resurrection is not a fact, then Christ never rose from the dead; and he was defeated. Then his death was ordinary and of no value. Then his teachings were false, and the apostles were false witnesses. Man is still in his sins, without hope. There is no certainty of immortality, for without the Resurrection of Christ, the whole Bible record collapses and the only example of victory over death. We are hurled back into paganism. We know there is a God, but we never can find him. We long for the hope of immortality and happiness, but our very longing is a mockery. If Christ has not risen from the dead, it would be better to be anything than a Christian. If there be no Resurrection, then the only sensible philosophy is to eat, drink and be merry, for tomorrow we die, and it makes no differ-

ence how soon that tomorrow comes, because life becomes only a hopeless struggle.

Then let us approach this great fundamental, evidential fact with great earnestness and thanksgiving and praise to God. Let us review the evidence God has furnished, re-study it until every doubt is banished and faith is firmly and finally founded. Let us enter fully and unreservedly into the joy of the Resurrection and its salvation.—*D. S. K.*

Splendid Failures



LIFE lives only in success," sings Bayard Taylor. The people whom we jostle in the street are all facing that way.

But there are two kinds of Success. One is life-long; the other is eternity-long; and both alike are tragical. In one case the tragedy is here; in the other it is beyond and forever.

The gold-seekers win and, while the yellow dust sifts through their fingers, die; the pleasure-lover, sated and weary, goes the same way; the king lies down with the beggar and they sleep together in the dust; they win the less and lose the greater; they win earth and lose heaven; they win a livelihood and lose life. Then comes the everlasting shame for leaving God out of the reckoning. "Fool that I was," they cry, "to remember the years and forget the ages!"

But there are others who lose life here and win it forever. They live as if they believed in life and immortality. Their enterprises are projected on an eternal plan. They esteem it a matter of small moment what happens to them in this handbreadth of time if, indeed, they are to live through the immeasurable aeons. They pass the years, therefore, as pilgrims and strangers, "looking for a better country, even an heavenly."—*D. J. B.*

Notes and Comments



T a recent meeting of evangelical Christians, Rev. Walter D. Buchanan, D.D., of New York City, made the following remarks: "I was brought up on the Westminster Shorter Catechism, and look back to my Presbyterian training with reverent delight. Sabbath afternoons I was required to commit to memory long passages of the Scripture, or go without my supper, and, being an exceedingly healthy youth, I learned them; and I thank God that I was thus early in life taught the Scriptures, and was instructed in Bible doctrines. Such a memory is very sacred to me now." There spoke a true disciple of Christ and true believer in the Bible. He was one, too, who obeyed the commandment, "Honor thy father and thy mother."

How different is the speech of the apostates from "the faith of our fathers"! We have heard more than one such a deflected person declare scornfully, "I got too much religion when I was a boy, and now I don't want any of it!" People like that are guilty of breaking the above-named commandment. The writer of this paragraph can re-echo Dr. Buchanan's respectful words about his parents. He thanks God today and always will thank Him for godly parents and grandparents, who led him to read the Bible in his youth, to commit to memory many of its most precious passages, to read Bunyan's "Pilgrim's Progress," to go to Sunday School and church services. All these loved ones have passed on into heaven now, but their works do follow them in the joy that has come through their teaching into our life.

However, we are in despair about one thing—keeping track of Fosdickian theology. Some months ago he preached a sermon on the deity—he called it divinity—of Christ, in which he seemed to take an almost full-toned position. He turned on the Unitarians and read them a good lecture right to their faces. So nearly orthodox were his declarations that he might have almost led the elect to accept him as an upright and downright evangelical believer. But, alas! now comes *The Church Tower*, published by the church of which Dr. Fosdick is the supply pastor. It contains a sermon by him which is a great disappointment. This is what he calls our Lord Jesus Christ, "an ideal man and a symbol of God." "Of course," as someone says, "He cannot be God and a symbol of God at the same time."

In this way Fosdick is tossed about by "every wind of doctrine." He is "like a wave of sea, driven by the wind and tossed." It is such a pity he cannot get his feet on the solid rock. If modernism cannot give us something more consistent and satisfying, it is a poor promoter of progress in knowledge and religion.

Through the papers and magazines Dr. Foakes-Jackson has been trying to make the American people believe that all is serene theologically in Great Britain; that everything has gone the way of the modernists; that such an upheaval as is now disturbing the American churches would be impossible in England; and that, therefore, America is very much behind the progress of the times. This is either a mistake or a misrepresentation intended for "public consumption." A recent writer, who is evidently posted, says: "Our brethren in Great Britain are facing the same critical methods to overthrow the authority of Scripture as are being so vigorously attempted on this side of the waters." That the modernists are not having their own way is shown by this fact: "The vast Albert Hall in London was recently crowded with an enthusiastic audience of devoted believers in the sanctity of the Scriptures." At this meeting the noted traveller and archeologist, Sir William Ramsay, said some acute things that are worth remembering. He referred to the modernist as a man "who knows all that I do not know, who fixes the limits of the possible, and knows exactly what is impossible." This proves that modernism is the same proud and boastful movement wherever it rears its head. Did not Dr. Foakes-Jackson know of this meeting of British evangelicals? Does he not know that several times a year the Victoria Institute, headed by men like Dean Henry Wace, has great meetings, and publishes an annual volume of its proceedings and addresses?

It is ever the same—this propaganda of evolution. Here comes Professor James Playfair McMurrich, of the University of Toronto, Canada, who says, in a public address before a body of scientists, that "only the ignorant doubt evolution," and the saying is broadcasted over the country, and set forth in screaming headlines in the newspapers. Yet, while he spoke in that contemptuous way, he offered no tangible proof of the theory. But how about this question of being

"ignorant"? Why have the evolutionists been publishing the results of their researches, if they do not expect them to be understood by people of general intelligence? Here are some recent books advocating evolution: Huxley's "The Evolution of the Earth and its Inhabitants," "The Evolution of Man," Thompson's "The Biology of Birds," and Wilson's "The Physical Basis of Life"—why were they written? Was it not to give the people information? Or were they written only to mystify the people and astonish them with a vast array of learning? Surely not the latter. The writers expected their books to be bought, read and understood. Well, then, if people read and understand those books, how can they be so densely "ignorant"? Will not the evolutionists explain how evolution has performed such a miracle as to confer all present-day knowledge upon the evolutionists? That is a psychological miracle that mystifies us more than does the biological miracle of the virgin birth. Is there not somebody who can explain the mystery and the miracle?

Another difference of opinion has arisen among the protagonists of evolution. At the meeting of the American Association for the Advancement of Science in December last, Dr. Ales Hrdlicka, of the National Museum, Washington, D. C., a leading anthropologist, declared that man had his origin in Europe 400,000 years ago, instead of in Asia, as is generally presumed. Here are three different opinions that have recently been set forth by the evolutionists. Dr. Osborn held that man undoubtedly got his start in the Gobi desert of Mongolia, China; other scientists advanced the theory that man's natal place was California; and now comes Dr. Hrdlicka and says it was Europe. Not much of a consensus. The enigma to us is this: If the evidences are not sufficient to enable the scientists to decide on which continent man began his career, how can they be so absolutely sure about man's evolution from an animalistic lineage?

Enter Mr. Van Loon, who wrote that travesty called "The Story of the Bible." Like nearly all the evolutionists, he calls the people "ignorant" who do not bow to his dictum. It is remarkable how many people there are in this country who are afflicted with *ignorantitis*! It seems to be a new epidemic. It also seems to be worse than the itch or smallpox. But let us see how well-informed the accuser is himself. He complains that the

ministers of this country as a rule no longer get their education at theological seminaries, but at the Y. M. C. A. Such an assertion does not indicate "ignorance"—only a childish lack of information. The Y. M. C. A. does not train ministers. Every denomination has many ministerial students, and they are nearly all in theological seminaries pursuing their studies. Mr. Van Loon also observes that ministers secure their education through the correspondence school of William Jennings Bryan! But Mr. Bryan does not conduct a school of that kind, and never did. And this man, so lacking in accurate information is a popular advocate of evolution! *Mirabile dictu!*

A number of people have been somewhat disturbed by Dr. Potter's allegation, in his debate with Dr. Straton, that in the Bible the hare is placed among the animals that chew the cud. Our American hare or rabbit does not do so; nor does the European hare. So here seems to be a difficulty, for people will naturally think that God ought to know whether an animal is a ruminant or not. However, Dr. Straton has obviously looked the matter up, and reports the result as follows: "It has been scientifically shown that the hare found in Palestine today uses his incisors in mastication, that he chews his food twice, and it is also true that the Arabs consider him a ruminant. But it is by no means certain exactly what animals are meant in the Levitical law by 'hare' and 'coney.'" Then, after all, there is no serious difficulty in the Biblical statement.

The scientists gathered at Cincinnati last December had much to say about glands and their vast importance. We have no disposition to dispute their actual findings. No doubt many of the glands of the human body are necessary to life. Here are some of the sayings attributed to speakers at the convention: "We are what our glands make us. If they break down, we break down." "Glands secrete hormones, and on these we depend for growth, intelligence, all our powers." "The thymus gland just over the heart is absolutely necessary to the well-being of children. It fades away as they grow older. Female pigeons lacking thymus cannot provide egg shells or albumen for their eggs. Feed them dried thymus, and their eggs are all right." All this is very interesting and informing. But why must so many scientists go to extremes over every new find, and try to make us believe that all life depends upon it. The salivary

glands have been known to physiologists for many years; are they not also necessary to human well-being? So are also the glands that furnish the gastric juices for the stomach. The lacteal glands also perform an essential function. Think of it for a moment—how many organs and parts of the body are absolutely necessary to human existence: the lungs, the stomach, the heart, the brain, the blood-veins and arteries. It is not a broad view that tries to account for everything in human life on the basis of a few data.

A gifted and devoted minister is the Rev. Henry C. Roehner, D.D., pastor of a very large Lutheran church in Mansfield, Ohio. Not long ago he preached an able sermon on the miraculous conception of our Lord. He not only made a solid declaration of his belief in the doctrine, because it is Biblical, but also said that the whole Lutheran Church stands solidly on an evangelical basis. "The Lutheran Church stands fairly and squarely on the truth of God's revelation," averred Dr. Roehner. "There is not a professor in any Lutheran seminary in America who does not believe in and teach the virgin birth of Jesus Christ and His deity." The denial of the virgin birth is nothing new, said Dr. Roehner. Even in the first centuries of the Christian era there were infidels and heretics who denied it. However, the apostolic and post-apostolic church accepted it. The church fathers attested it, and placed it in the ecumenical creeds. So it has been one of the outstanding doctrines of the Christian church since the beginning. The conception of Christ by the Holy Ghost is the only adequate explanation of the wonderful person and the saving power of Jesus Christ. We rejoice in such refreshing firmness of conviction.

The author of a good book that recently came to our desk quotes the great saying of Paul in Philippians, who says of Jesus that, although "He was in the form of God," yet He emptied Himself to become man. Then the author comments in this way: "These words of the apostle concerning Jesus point to a consciousness of God which had its roots in eternity. The difference between Jesus and ourselves lies here. He stooped to come to us. We must climb to get to Him."

Do you want absolute proof—yes, empirical proof—that Jesus Christ is God as well as man? Then here it is. The regenerate Christian wherever he is knows that Christ is present with him. All regenerate Christians experience this gracious presence, no

matter how far severed they may be in various parts of the world. What does that prove? That Christ is everywhere present—that He is ubiquitous. But God only can be omnipresent; therefore Jesus is God.

Another modernist has betrayed the superficiality of his thinking. This time it is Dr. Samuel McComb, of Boston, vice-president of the Modern Churchman's Union. He recently advocated a new religion based on "an incarnate idea, not on any book." Of course, the fling was at the Bible and those who hold it as the Word of God. Why does he put an idea in opposition to a book? Where do we today find most of our ideas? We certainly find many of them in books. A book is intended to express ideas and to preserve them so that they will not be lost on the empty air. The Bible is full of noble ideas. It has more quotable and epigrammatic ideas than any other book, and its truths have revolutionized millions of lives. As for an incarnate idea, the Bible sets forth the deepest and most precious fact in the Incarnate Son of God, called the Logos, that is, the clear and perfect revelation of God and His holy will and condescending love. If there were deeper thinking in the world, there would be fewer professed modernists. Then, too, the church might move forward to the conquest of the world for Christ without the constant handicap of strife and controversy.

It requires no prophet's foresight or insight to predict where the liberalist in religion will land if he follows his logic and unwinds enough rope. He will land in infidelity. This is proved by the course of Dr Charles Francis Potter, the Unitarian minister who has been making sad havoc with the Bible. At this writing he is eulogizing Thomas Paine and "The Age of Reason." He says he is "proud" to take part in a dinner given in Paine's honor! Such is the downgrade way of the man who departs from the Bible and depends on poor, errant human reason. This fact ought to be a warning to all of us. One may depart from a straight line at a very acute angle, but let him go far enough, and he will make a wide deflection.

The wanderings of the modernists are pathetic. Relying on their own puny reason instead of the divine Word, they fall into all kinds of error. In their efforts to appear smart, epigrammatic and original, they go astray. A modernistic editor of a religious paper writes as follows: "To build on what we believe is uncertain. To build on what

we know, or rather should know, is sure. For knowing is something very different from believing. The writer believes in the Virgin Birth, but can anyone affirm he knows Jesus was born of a virgin?" If this modernist is right, Jesus was wrong, for Jesus said, "He that believeth and is baptized shall be saved;" "Blessed are they that have not seen and yet have believed." The trouble with the modernist is, he has not had the experience that faith brings. If you do not know that Christ is Lord, go to Him in faith, and He will cause you to know who He is. Christian faith brings spiritual knowledge, and there is no other way to get it. "Faith is the reality of things hoped for, the proof of things not seen."

It is heartening to know that Dan Crawford, the famous author of "Thinking Black" and "Back to the Long Grass," comes out on the side of the plenary faith. He has found that no mutilated Bible, no partial gospel, no diminished Christ will save the African from his sins; no, nor any one else, be his skin white or black.

It certainly would make us happy if we could believe that the declarations made by the committee appointed to investigate the Fosdick case were perfectly frank, perfectly orthodox. Many sentences sound well, and seem to have the evangelical expression. And yet one can never be sure that modernists are using language in a perfectly guileless way; whether they attach to words the same meaning that is currently and has been historically attributed to them. Do they or do they not employ these words in the sense of the *usus loquendi*? The trouble is, the statements are so general, so glitteringly general. They lack specification. If the attestors believe precisely what they say and seem to imply, why do they not just come out frankly, and say, "We stand with the fundamentalists." That would settle the whole matter. But in that case, they surely could not endorse Fosdick. Yes, that is the *crux*—they say their theological piece, and it sounds pretty good; but they endorse Fosdick! As long as they do that, we must hold a suspended judgment.

At the great London meeting of evangelical defenders—mentioned elsewhere in this number of the CHAMPION—the Rev. H. T. Chilvers put the matter patly. He was speaking of the desire of the modernists for giving to religious truth new "forms of expression": "We are not anxious for a new terminology;

there is too much ambiguity about the new terms."

Christian faith is a rational act of the soul. It is not superstition or blind credulity. It certainly is reasonable to trust in Christ, who is omnipotent to save. There can be no unreason in surrendering oneself to the Christ who could save such men as John Newton, John Bunyan and Jerry McAuley. Rather, it would seem to be unreasonable not to trust Him.

Reference has previously been made to the great demonstration of evangelicals in the Royal Albert Hall, London, last December. Bishop Ingham presided at the gathering. He made a statement which proves him to be a regenerated man, who has sat at the feet of Jesus and learned of Him. Speaking of the Bible, he said: "Because this revelation comes from God, I expect to find deep things that no plummet can sound; because it comes to me through the incarnate Christ, I expect to find shallows where a child can paddle, and I am that child." That is the point! No boasting or pride in such an utterance. No wonder the meeting was one of spiritual power. An organization of the evangelical forces of Great Britain is being formed, and meetings similar to the last one will be held every December. Already three thousand persons have signed the form of membership. A doctrinal statement clearly emphasizing the fundamentals of the historic faith has been formulated. Thus there is nothing ambiguous about the faith of this organized body of Christians.

In his incisive book, "Who Wrote the Bible?" the author, Dr. Charles A. Blanchard, says some things that should be heeded: "Those who trifle with the Word of God are accustomed to say that the Bible was not intended to teach history and science, but morals and religion. . . . Such teaching as this seems entirely to forget the solidarity which belongs to human character and human production. If a man were known to be entirely honest in one section of his character, and careless, untruthful, dishonest and dishonorable in another, the fact that he was in part righteous would not favor his standing in the community as an honest man, and would unquestionably throw doubt on everything he might say or do. It would be an impossible defense for him to say: 'I tell the truth on moral subjects; I only misrepresent and falsify when I come to questions of history and science.'" Apply the parable to the critic's treatment of the Bible.

Here is an acute question in a recent book: "Is the Bible God's Word or man's word, or an indefinite, undefined mixture of the two?" It is vital to have a definite answer to this question, for both living and dying men ought to know.

Another quotation from the same writer is here given: "If God wrote this Book, then men can rely upon it. If man wrote the Book, men cannot rely upon it, for while it may be true in streaks or spots, it is not reliable as a book, and therefore should never be placed before the public as a safe guide to conduct."

Let us take heed to the warning of a scientist regarding the influence of the hypothesis of evolution. This is what Professor J. B. Warren, of the University of California, says of it: "Its legitimate tendency is to degrade mankind from that mental and moral dignity that is always recognized as belonging to them, and to place them on an essential level with the animal creation."

This is what Edwin I. Niles says of evolution: "There can be no question that the evolutionary hypothesis has had a most damaging effect upon Christianity, the greatest moral force known to man. . . . It not only overthrows all the essential doctrines of Christianity, but it makes sin to be—not the transgression of God's law—but simply the left-over animalism of bygone ages, for which man is not responsible and which he is gradually outgrowing." Thus it makes God the author of sin, for God must have given primitive man his animalism.

Dr. Niles, in his booklet, "The Evolutionist at the Bar" (reviewed elsewhere), asks some pointed questions: "But as evolutionists will have it that an organ is the product of evolution, it may be proper to ask what the poor animals did during the long ages in which they were developing a stomach, a heart, the lungs, etc. It may be well, too, to ask how the udder was developed, and why, if the young could live without it, they ever attempted to draw nourishment from the mother, and why, when it did them no good, they should for unnumbered generations have continued to go to the same identical place for nourishment." We hope the evolutionists will answer this conundrum. But none of them will; they will content themselves with calling people "ignorant" who ask such questions. That is so much easier—the line of least resistance!

How people in this enlightened country will flock in crowds to listen to an "ignoramus"! William Jennings Bryan was in New York City some time ago, and this is the way one of the metropolitan papers describes the crowd that assembled at the church where he spoke on the vital religious issues of the day: "In the evening hundreds abandoned their efforts to jam their way into the packed Marcy Avenue edifice, and went elsewhere, after aisles, vestibules, ante-rooms, the choir loft, and even the pulpit rostrum had accommodated the last possible individual." Mr. Bryan referred good-naturedly to the fact that the radicals and evolutionists call him "ignorant." He has many scholastic titles appended to his name, but never uses them. But he said: "If they don't stop calling me an ignoramus, I'll have a card printed with LL.D seven times upon it after my name, and will challenge any son of an ape to match cards with me!"

Mr. Bryan sometimes indulges in good-natured raillery, but it always has a keen point. Here is one of his sallies: "In tracing man's origin to the lower animals, evolutionists point to such similarities as the possession of ribs and skulls and the like. There is milk in a cow, in a cocoanut and in a milkweed; but has any one the temerity to say that they are akin or that one evolved from the other?" This may not be argument, but it shows how little reliance can be placed on parallelisms in the natural world. To our mind, there is a nearer parallelism in the higher mental realm between man and Strongheart, the intelligent dog, than between man and any ape we have ever seen or heard of.

It is a great pity that when the metropolitan papers employ men to write up theological subjects for them, they almost always select those who are liberalistic or are mere popular penny-a-line writers, but who have had no special training in theology. Thus they always give a bad coloring to the orthodox theology, and often betray their lack of technical training in theology. Even their terms are sometimes incorrect. Such a writer is R. H. Tingley, who has been furnishing a series of articles on "Heresies and Schisms" to the *New York Evening World*. He gave a very inadequate account, for example, of the Arian doctrine. He neglected to say (or perhaps he did not know it) that, if Arianism had prevailed in the early history of the church, it would have injected a vicious and fatuous pagan element into Christianity. It

would have made Christianity semi-pagan. It would have made Christ a demi-god, like the demi-gods of Greek mythology, and hence all who would worship Christ would be guilty of idolatry. Arianism denied the deity of Christ, and made Him only a creature, although greater than any of the angels. How long would Christianity have endured with faith in such a conception of Christ. Euty-chianism would have merged or consubstantiated the divine and human natures of Christ, and thus would have made Him an anomalous being in whom no one could have put his trust for salvation. Nestorianism would have made Him two individuals, and thus would have destroyed His truly divine-human character in one person, joining humanity and divinity in potential and organic union for all who trust in Him. People should study the orthodox theology more deeply, and thus learn that nothing else could have preserved Christianity in its divinely revealed integrity.

Mr. Tingley, the above-named writer, also lays so much stress upon the "bitterness" of the early controversies of the church as to convey the impression that the contestants were merely a rancorous lot of wranglers over trifling differences, instead of what they really were—men of great earnestness of conviction, great learning and just judgment, dealing with great themes, and trying to save the Christian church from doctrinal perversion for all generations.

In the correspondence between Professor Fosdick and Dr. C. E. Macartney, the Professor said: "With regard to the virgin birth, for example, I personally have not the slightest desire to be dogmatic upon a historical question. What I am confident of is that whatever may be the ultimate decision with reference to the historicity of the virgin birth," etc. "Ultimate decision" indeed! Who has the final say in this ultimate decision, God or the Modernist? God has already, in His Word, declared the virgin birth to be a historical fact. There can be no question about that, and His "say" is ultimate. Says St. Paul, "Yea, let God be true, but every man a liar," *i.e.* every man who disputes Him. The Modernist disputes God, for by his evolutionary philosophy which categorically denies the intervention of the supernatural, he must deny the supernatural virgin birth to be a historical fact. This is a closed question, for God has pronounced *the ultimate decision*.

Where are we at? Joseph Cook has defined or described five kinds of evolution. Bergson has added a sixth. At a State Teachers' College last summer 2285 teachers were registered for the Summer School. In a lecture by a prominent educator he said: "Evolution of ten years ago was very different from evolution of today, and no doubt the evolution of ten years hence will be very different from that of today." Yes, where are we at, and where are we going to be at? When Emerson said, "Hitch your wagon to a star," he didn't mean a variable star.

We have received a church bulletin from a pastor in a town of some ten or twelve thousand population. It has an item on the reading page headed, "Tipping the Lord," and here it is:

"Some of you may go to a hotel today for a good Sunday dinner, which will cost you one dollar per plate. How much do you tip the porter? Experienced travellers give about one-tenth of the price of the meal to the waiter. Do we give less to the Lord than we do to the man or the woman who waits on us? The U. S. Department of Agriculture in a recent bulletin states that a toad is worth \$20.19 per year to the farmer and gardener in the destruction of insect pests. According to statistics, the unsightly, repulsive looking toad is worth more to the farmer than the average church member is to the kingdom of God."

We inferred that a minister who could perpetrate such a paragraph would look after things in parish, so we looked him up in his denominational records and find he has a membership of 886. In '21 he received 136 members; in '22, 183; in '23, 105. Knowing his earnest evangelistic spirit, we judge he is trying to run his church with religion.

In his review of Van Loon's "Story of the Bible," Dr. Frederick Lynch, editor *The Christian Work*, begins by saying, "I do not know whether I like this book or not." But he ought to know. Every one who claims to be a Christian ought to know at the very start whether he likes Van Loon's book or not. he ought to know. Every one who claims to a dozen sentences to find that out. Yet Dr. Lynch is one of the editors of a journal that calls its by the name "Christian." A writer who rides roughshod through the Holy Bible as Van Loon does ought to have unqualified disapproval of every lover of the Christian religion.

THE ARENA

The Book of Revelation

By William H. Bates, D.D., Greeley, Colorado

Authorship



UPON the vexed and lashing sea of controversy respecting the authorship of this Book it would not be profitable here to set sail, but having arrived at the Johannean port, I am free to say that I accept the time-honored, traditional view that the Apostle John was the author.

It may be assuring to add that Irenaeus (A. D. 115-190) who was a pupil of Polycarp who was a pupil of John, "On all occasions and in the most positive manner," it is said, "gives his clear testimony that the Apocalypse was written by the Apostle John."

Date of Writing

Irenaeus also says of the Book: "It was seen no long time ago, but almost in our age, at the end of the reign of Domitian" (Contra Haereses). As this Roman emperor was put to death A. D. 96, it must have been written before that date.

Place of Writing

The place is credited to the lonely, desolate, barren Island of Patmos in the Ægean Sea, used by the Romans as a penal colony for criminals, whither John was banished by Domitian about A. D. 94, as he says, "for the word of God and for the testimony of Jesus" (i. 9).

Purpose and Method

In the very first phrase of the Book, "Revelation of Jesus Christ," the Greek word translated "revelation," is *apokalupsis*, whence comes our word "apocalypse," which means simply "an unveiling." Its purpose is to unveil the future, "to show things which must shortly come to pass" (i. 1).

Its method of unveiling, in addition to the ordinary letter-press, is by signs; "signified," i.e. sign-ified, "unto his servant John" (i. 11). The signs employed are the symbolic "seals" (v. 1), "trumpets" (viii. 6), "vials" (xv. 7), and very many others.

Says Sir Isaac Newton: "The Apocalypse of John is written in the same style and language with the prophesies of Daniel, and

hath the same relation to them which they have to one another, so that all of them together make but one complete prophecy."

The Book is, confessedly, a difficult one to understand; but if our prosaic, matter-of-fact occidental minds were endowed also with oriental imagination, its sense might be more easily apprehended. As it is, however, a blessing is pronounced upon those who read it (i. 3), whether they understand it or not!

Divisions of the Book

We can safely depend upon the Book itself for that, for it gives its own structure, i. 19, where John is told to do three things: 1. "Write the things which thou hast seen"; 2. "And the things which are"; 3. "And the things which shall be hereafter," or, a better rendering, "the things which are about to take place after these," i.e. following "the things which are."

Interpretation of the Book

One's interpretation of the Book will depend on his time-view of the contents.

There are, in general, three schools of interpretation, known as Preterists, Presentists, and Futurists, but whose views in some places more or less overlap and blend, though their chief contentions are clear-cut and distinct.

Preterists hold that the things following "the things which are" (ii., iii.), i.e. those portrayed in chapters iv.-xix, have already taken place, and from Gibbon's "Decline and Fall of the Roman Empire" and from other sources they adduce historic facts which they claim are the fulfillment of the prophecies therein contained. Commentaries have been written from that viewpoint, and writers have shown multifold versatility in their varied fittings of fact to prophecy. Many men of many minds. Presentists hold to a long-continuous fulfillment, and that it is now going on. Futurists hold that nothing in those chapters (iv.-xix), has been, but is yet to be, fulfilled.

Analysis

PART ONE

"The Things Thou Hast Seen," Chapter I.

1. Introduction, i. 1-3.

2. Salutation, i. 4-8.
3. Vision of the glorified Son of Man, i. 9-18.
4. Commission to write, i. 19, 20.

PART TWO

"The Things Which Are," Chapters II, III.

The Epistles to the Seven Churches.

- I. Church of Ephesus, ii. 1-7. (Apostolic.)
 1. Introduction, ii. 1.
 2. Commendation, ii. 2, 3, 6.
 3. Reproof, ii. 4, 5.
 4. Conclusion, ii. 7.
 (And on this plan, mainly, the rest of the Epistles are written.)
- II. Church of Smyrna, ii. 8-11. (Persecution.)
- III. Church of Pergamos, ii. 12-17. (Patronage.)
- IV. Church of Thyatira, ii. 18-29. (Corruption.)
- V. Church of Sardis, iii. 1-6. (Reformation.)
- VI. Church of Philadelphia, iii. 7-13. (Evangelization.)
- VII. Church of Laodicea, iii. 14-22. (Apostasy.)

These Epistles were written to seven particular churches then existing, to meet by counsel, reproof, correction, comfort, their particular needs; but the fact that each letter ends with the admonition, "He that hath an ear, let him hear what the Spirit saith unto the churches" (ii. 7, 11, 17, 29; iii. 6, 13, 22), manifestly points on to the future and suggests, surely, that here is a message to the churches of all church-time. If so, there must be involved a prophetic foreview of church conditions, a panoramic outline of the history of the church, through the church age, which would make the history pertinent.

The number seven has a symbolic signification throughout Scripture, which, however, in no way lessens its numerical value. It is the number of completeness. There were epistles to seven literal, historical churches—not because there were no more churches, for there was a multitude of them—but in encompassment of the whole circle of the historic course of the Christian body through all the periods of its history. As Dr. C. I. Scofield significantly puts it in the *Sunday School Times*: "The proof of the interpretation which finds in the messages to the seven churches a history in prophetic form of the visible church from the close of the apostolic period to the end, is unanswerable, for it consists of the history which the church has actually made" (Aug. 13, 1916, p. 400).

The tracing has been somewhat thus: 1. **EPHESUS**,—a period of warmth of love and labor for Christ; defection begun; loss of "first love" (ii. 4) extending from the Ascension through the first century to the close of the apostolic era. 2. **SMYRNA** (myrrh, bitter),—the era of persecutions and martyrdoms, extending from about the death of John to the rise of Constantine (A. D. 100-312). 3. **PERGAMOS** (*gamos*, marriage),—the church under Constantine to the rise of the papacy (312-590); the marriage of the church to the world, "Satan's seat" (ii. 13). 4. **THYATIRA**,—a period of earnest working, yet of unholy union with the world-power; of purple and glory for the corrupt priesthood and of darkness for the truth; from the rise of the papacy to the Reformation (590-1517). 5. **SARDIS** (*sarda*, a precious stone),—the age of separation and return to the rule of Christ; the Protestant Reformation, yet at last a spiritual lethargy supervenes having much of which to repent (1517-1755). 6. **PHILADELPHIA**,—more fraternity among Christians; closer adherence to the Written Word; rise of great missionary enterprise and entering the "open door" (iii. 8) down to near the present time, yet rapidly giving place to 7. **LAODICEA** (*laos*, people, *dike*, judgment, rule),—church democracy, mob rule, self-sufficiency, empty profession, blind, naked, latitudinarian to the last degree (destructive criticism, modernism), to be "spued out" (iii. 16).

While these lines of demarcation thus traced seem definitely drawn, it must be observed that the periods more or less overlap and coalesce, or as Seiss puts it: "Everything which marks one of these periods pertains also, in a lower degree, to every period. It is simply the predominance, and greater or less vigor, of one element at one time, which distinguishes the seven eras from each other. The seven periods, in other words, coexist in every period, as well as in succession, only that in one period the one is predominant, and in another the other" (On Rev. I., p. 1444).

And Seiss goes on to say: "The Seven Churches represent seven varieties of Christians, both true and false. Every professor of Christianity is either an Ephesian in his religious qualities, a Smyrnaite, a Pergamote, a Thyatiran, a Sardinian, a Philadelphian, or a Laodicean. It is of these seven sorts that the whole Church is made up" (Ibid).

PART THREE

"The Things Which Shall Be Hereafter"
Chapters IV-XXII.

The Greek *meta tauta*, i. 19, translated "hereafter," and of iv. 1, translated "after this," are the same, and that which follows "the things which are" (ii., iii.) noted above, i.e. the "hereafter" things, chapter iv.-xxii., come next.

The situation is this: The Church Age is ended. What is known as the "rapture" (catching away) of the church, I Thess. iv. 17, has taken place. In this Book the word "church" is not mentioned after iii. 20. Then something doing for sure!

In Daniel ix. 24 are seventy "weeks," or more accurately "sevens of years," i.e. seventy weeks of seven years each. Sixty-nine of these "weeks"—from the decree of Artaxerxes (Ezra vi. 3-18) to the time of Christ—can be definitely accounted for. Says Pember: "The first part"—i.e. 69 of Daniel's weeks—"of this great prophecy was exactly fulfilled to the very day" (*The Great Prophecies*, p. 203). Then God's Scripture-chronology time-clock stopped; and there began to ensue an uncalendared period, an interregnum, a time parenthesis—the present Dispensation, the Church Age—which synchronises with "the things which are" of Part Two.

But how about Daniel's seventieth week, when the clock will be set going again?

The last half of it—"forty and two months"—is found in Rev. xi. 2, 3. This, therefore, fixes the whole week, and its story is told in chapters iv.-xix. In this period will occur, with other events, "a time of trouble" (Dan. xii. 1), "the time of Jacob's trouble" (Jer. xxx. 7), the "great tribulation" of Matt. xxiv. 15-28, "the tribulation the great" (Gr.) of Rev. 7:14. (Those who wish to enter into the details of this all too brief reference are referred to G. Campbell Morgan's *God's Method With Man*, chapter six, "Daniel's Missing Week," and chapter seven, "Events of the Missing Week.")

In London, 1859, Darling's *Cyclopedia Bibliographica* was published, in which were 52 columns of titles of special works on Revelation; and how many have been produced since! So various and multitudinous have been the interpretations given to the seals, trumpets, vials, and other symbols, obviously no further attempts in this line should be made in tracing the remaining analysis.

I. The Vision from a Heaven Viewpoint, and the Lamb Taking the Seven-Sealed Book, iv. v.

II. The Seven Seals Opened, vi., vii., viii. 1-5, disclosing

1. The white horse, vi. 1, 2.

2. The red horse, vi. 3, 4.

3. The black horse, vi. 5, 6.

4. The pale horse, vi. 7, 8.

5. The martyrs, vi. 9-11.

6. Cosmic convulsions, vi. 12-17.

(Parenthesis between the sixth and seventh seals, vii.)

7. Issuing from the seventh seal (viii. 1), the seven angels are commissioned to sound

III. The Seven Trumpets, vii.-xi. 1-18.

1. The prelude, viii. 1-6.

1-4. The first four trumpets—penal judgments upon the earth, viii. 7-13.

5. The fifth trumpet—the first woe, ix. 1-12.

6. The sixth trumpet—the second woe, ix. 13-21.

(Parenthesis between the sixth and seventh trumpets, x., xi. 1-14.)

7. The seventh trumpet, xi. 15-19, followed by portents in the heavens (xii.) and upon earth (xiii.), and from which trumpet-time issue

IV. The Seven Vials, xv., xvi.

1. The first vial, xvi. 1, 2.

2. The second vial, xvi. 3.

3. The third vial, xvi. 4-7.

4. The fourth vial, xvi. 8, 9.

5. The fifth vial, 10, 11.

6. The sixth vial, xvi. 12-16.

7. The seventh vial, xvi. 17-21.

V. Babylon the Great (Rome?) xvii., xviii.

VI. The Marriage of the Lamb (xix. 1-10), and His Victory (xix. 11-21), culminating in the Final Judgment at the close of the Millennial 1000-years (xx).

VII. The New Heavens and the New Earth, xxi., xxii.

The noted Bible teacher, the late Rev. Dr. D. M. Stearns, of the Reformed Episcopal Church, who for many years conducted weekly Bible classes in Germantown, Philadelphia, Brooklyn, New York City, Baltimore, and Washington (which last the writer often attended), repeatedly gave the following analysis of Part Three:

I. Chaps. iv., v.—The Church Gone from the Earth.

II. Chaps. vi.-xviii.—Between the Rapture and Christ's Return.

III. Chap. xix.—Marriage of the Lamb

and the Coming of Christ with His Saints.

IV. Chap. xx.—The 1000-Years Millennium.

V. Chaps. xxi., xxii.—The New Heaven and the New Earth.

An Analysis of the Apocalypse

By REV. W. J. ERDMAN, D.D.

I

The Seven Churches

i:1-8 The Prologue
1:9-20 The Son of Man
ii:1-iii:22 The Seven Churches

II

The Seven Seals

iv:1-v:14 Introduction. The Throne, the Lamb and the Book
vi:1-17 Progression. The Six Seals
vii:1-17 Episode. The Sealed and the Saved
viii:1 Consummation. The Seventh Seal

III

The Seven Trumpets

viii:2-5 Introduction. The Angel and Incense
viii:6-ix:21 Progression. The Six Trumpets
x:1-xi:14 Episode. The Angel, the little Book, the Two Witnesses
xi:15-19 Consummation. The Seventh Trumpet

IV

The Seven Personages

xii:1-xiii:1a Introduction. The two Signs in Heaven
xiii:11 b-18 Progression. The Great Tribulation
xiv:1-13 Episode. The First Fruits and the Three Angels
xiv:14-20 Consummation. The Harvest and the Vintage

V

The Seven Vials

xv:1-8 Introduction. The Overcomers and the Seven Angels
xvi:1-12 Progression. The Six Vials
xvi:13-16 Episode. The Gathering of the Kings
xvi:17-21 Consummation. The Seventh Vial

VI

The Seven Dooms

xvii:1-18 Introduction. The Babylon and the Beast

xviii:1-24 Progression. The Doom of Babylon
xix:1-10 Episode. The Four Hallel
xix:11-xx:15 Consummation. The Six Final Dooms

VII

The Seven New Things

xxi:1-8 Introduction
xxi:9-xxii:5 The New Jerusalem
xxii:6-21 The Epilogue

Notes

1. The Analysis is an attempt to group the contents of the Book according to what seemed to be the lines of its Structure.

2. An explanation concerning the so-called Episodes may be necessary. They are in each instance both Retrospective and Prospective.

Three are most notable as coming between a 6th and 7th of the Seals, Trumpets, Vials; but it is plain that xiv:1-13 is also episodic for it retrogresses to the very beginning of the great tribulation which is viewed in xiii:1-18 as past, and thus as an Episode it is Retrospective in its warnings against the Worship of the Beast and in its word of comfort to the Martyrs. It is also Prospective in announcing the Judgment to come. Likewise in xix:1-10 two of the Hallel's are Retrospective to Babylon as fallen, and two Prospective to the Marriage Supper of the Lamb and the Inauguration of the Kingdom.

The Episode, ch. 7, telling of certain "sealed" ones, again alluded to in 9:4, and of others who were in a great tribulation, is not only thereby Prospective or anticipatory, but also Retrospective in evidently pointing back to the 5th Seal and its prediction of a complement of martyrs who were to appear before the Consummation.

3. The Seven Objects of the Scene in Heaven in chs. 4-5 are God on the Throne, the twenty-four Elders, the living Beings, the Seven Spirits of God, the Angels, the Lamb and the Book.

4. The fourth of the Seven Sections of the Structure of the Book is the Center and the Culmination of all; its theme the great Tribulation of the last "three and half years," and to it as to the focal point the Seven Personages are related; the Woman, the Child, the Dragon, the Archangel, the Remnant, the ten horned Beast, the two horned Beast or False Prophet.

5. The Doom of Babylon precedes the Dooms of Beast, False Prophet, Kings, Dragon, Gog and the Dead.

6. The Seven New Things are the New

Heaven, Earth, Peoples, City, Temple, Luminary, Paradise.

7. The Advent of the Lord is announced in both Prologue and Epilogue.

The Gateway of the Future

By Professor Leander S. Keyser, D.D., Springfield, Ohio



THE Bible—blessed Book!—throws a clear light on the three greatest problems of human life: Whence? Why? Whither? Expanded a little more, this means: Whence we have come, why we are here, and whither we are going when we leave this world. Man's origin, man's purpose, man's destiny—these are set forth lucidly and gloriously in the Holy Bible. As to our origin, we were created in the divine image. As to our purpose, we have been given a being in the world to love and serve God, to do good to our fellowmen, and to prepare for a better life. As to our destiny, we shall have eternal and blissful fellowship with God and all His saints. It must be a great book that can solve these problems, which the greatest sages have never been able to solve. How men who have only the light of nature and reason have had to grope in darkness, beat their brows in despair, and engage in futile surmises and vain hopes regarding these problems!

What does the Bible say about one of these vital problems, the problem of the future life? It has much to say. It casts a beautiful radiance on the whole pathway of human life from the cradle to the grave, and then on into an endless destiny of bliss. It opens up the gateway of futurity.

Suppose we first question the Master Himself. He says: "Let not your heart be troubled; believe in God and believe in me: in my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am ye may be also."

Those certainly are inspiring words. Where in all history has another assuring voice like this been heard? The best and wisest of the philosophers could hope that there is a life to come, and could present arguments for their belief; but none of them could speak with the voice of knowledge and authority. None of them ever said or ever dared to say, "In my Father's house *are* many mansions."

Jesus said that He had come forth from the Father. Therefore He knew what God had in store for His people.

This question of immortality is a very practical one. Some people think it is only dreaming, causing us to be absent minded. They say, "Let us be practical; let us attend to the things of this life of which we know; let us not bother our heads about another life, about which we have no assurance." But such talk is superficial. People who think seriously at all cannot help trying to peer into the future. Since we know that we must also pass hence in a few years, men cannot avoid asking the question, "What then?" You cannot shunt the thoughtful soul away from that question by a lighthearted toss of the hand.

And, besides, our conception of the future does have a practical bearing on the present life. If we must think that, after all our striving and wondering here below for a few short years, we must die and sink into oblivion forever and ever, we may well ask, *Cui bono?* What is the good of it all? Is life worth living? Or we may say, what is the use to strive after goodness? About the time we attain to a fair degree of moral and spiritual character, we must pass away and perish like the brutes. On the other hand, if there is a future life, and our behaviour here has a deciding relation to that life, then we certainly have a strong incentive to keep our hearts pure and to make our lives noble. It is a fact of general observation that those who believe in immortality live the most wisely during this mundane existence, while those who feel no concern for the future do not make the best use of their opportunities in the present life. It cannot help being so. That will be the psychological effect. What is the use to try to be righteous, or to help others to be righteous, if all of us must perish forever in a few transitory years. No; we must have the sure hope of a blissful future to give us inspiration for truly noble living.

And God has endued us with the ability to make good in this life and at the same time prepare for the immortal life to come.

A noted infidel of a past generation was wont to say that he had all he could do to take care of one world at one time; so he would take care of this life, and let the future take care of itself. The statement was a confession of weakness and limitation. He ought not to have measured everybody else's mental caliber according to his own defective tape line. If he was afflicted with so much impotence, he had no right to judge other people by himself. It is not true that we have so little ability. By the grace of God, we are able to take care of more than one life at the same time: we can get the most and the best out of the present and at the same time make preparation for an eternal residence at God's right hand. We are not morally and spiritually anemic or paralytic. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." The religion of the Bible is not narrow-sphered; it is full-orbed and all-inclusive. It is unbelief that has no wide vision.

Some people profess to be so "broad." Yet they believe that death ends all; that every life ends forever in a winding sheet and a grave. But what is there that is broad about such a philosophy? Is it a broad and exalted view of man to think that he dies and perishes like the brutes around him? No; that is narrow, and of the earth, earthy. The Christian philosophy is better, broader; it is out-looking and up-looking. It teaches that our career is not confined to the narrow boundaries of this brief earthly life, but moves out into "wider realms and spaces," into an unended future.

The Bible not only assures us that there is a future life, but it tells us a good many things about it. Of course, it does not gratify idle curiosity, but it says enough to give us very attractive glimpses. Thus we know that it must be a place that will satisfy every high and holy aspiration of the soul. For example, Christ says, "In my Father's house are many mansions." What does that mean? In this world we live in spiritual huts; sometimes in hovels, indeed; in which we have little room to expand and unfold our God-given powers. How often we feel ourselves cramped for room! Sometimes we feel that we are great; that we could spread our wings and soar off into infinite space and to vast achievements. But when we make the effort, we feel the wings of our soul weighted down as if with balls of lead, and they fall helpless at our side. We are in spiritual prisons. We are like birds that have been caged,

that constantly beat their pinions against the wires of their imprisonment, desiring to fly out into the free air of heaven.

But our Lord promises that by and by we shall occupy *mansions*. We shall live no longer in spiritual huts and cabins, but in large residences where all that is best without may unfold to its utmost. Oh! there will be plenty of room for endless progress in heaven.

It is also pleasant to reflect that there are *many* mansions in our Father's house. Heaven will not have a few inhabitants. It will not be thinly populated. There are enough habitations for all who will repent and believe, no matter how great the number. In his apocalyptic vision the apostle John saw a great multitude whom no man could number in the heavenly Jerusalem. Heaven will be a social place. There are unnumbered stars in the universe, so the astronomers inform us. Perhaps enough to give each redeemed person a star-mansion.

Another uplifting thought is this: the Greek word for "mansion" means an abiding-place; and that means a *home*. Therefore we might translate Christ's beautiful saying in this way: "In my Father's realm are many homes." That promise precisely meets our need. We are all homesick. There is an unsatisfied yearning in all our hearts. We diagnose the malady at the heart of the world as homesickness. And how did it come about that all the human family is afflicted with that pathetic disease? We must go back to our first parents to find the secret. They lived in a beautiful garden. It was their home. They had all that heart could wish. Then came that fatal day in which they fell. Having defiled their nature with sin, they could not be permitted to live in a perfect environment, nor eat any longer of the tree of life. So they had to be cast out of the garden into the hard world of thorns and thistles. Do you not think they often sighed for their old home, their beautiful garden? Yes, their hearts often "turned again home." And we are their posterity; we have inherited from them the same ailment—homesickness.

But Jesus came into the world to undo all the effects of sin; to redeem us from our sins and to heal us of all our diseases. Thus He says: "I know you are homesick, my disciples; but in my Father's dominion there are many homes; and when you reach that place, you shall never be homesick again." Yes, heaven will be our eternal home. Just where it is we do not know; but it is somewhere; God knows the locality, and it will be home,

sweet home forevermore. Perhaps that is what the Psalmist was thinking about when he said, "I shall be satisfied when I awake with thy likeness."

Another joy-giving promise comes to us from the lips of our Lord. He says, "I go to prepare a place for you." That again is just as it should be, as is always the case with the teaching of Christ and the Bible. You would not want to trust any of your acquaintances to prepare your eternal residence for you. They do not know you well enough. They would be sure to make serious mistakes, so that the mansion would not fit your needs and highest desires. Nor would you and I want to bear the responsibility of building our own habitations for eternity. We do not know ourselves well enough to do that. We would be sure to make something wrong, and might have to regret it forever. When we build even our earthly houses, we always wish afterward that we had made some parts of them otherwise. Nor do we know enough about the celestial domain to be entrusted with such a task as preparing our own residences. We do not know what time is. How could we build a house for eternity? We do not know what space is. How could we build a home in infinity? We do not know the ultimate composition of matter. How could we plan and build successfully in the spiritual realm? Thus we see that we cannot entrust so great a task either to others or to ourselves.

Who alone is competent? Jesus Christ. He is divine; therefore He has the wisdom and the power that are needed. He belongs to eternity and infinity, and therefore knows all about them. He knows what kind of material is needed for our mansions, where they should be erected, and how to make out all the plans and specifications. It is also a comfort to realize that He knows all about us. While He was here in the state of humiliation, He did not need to have anybody tell Him anything about us, for He knew what was in man; and we may well believe that His knowledge is just as perfect now. Knowing all about us, therefore, He will know just what kind of an eternal residence will fit our being best and give us the greatest pleasure forevermore. All our needs will be met, the deepest and highest aspirations of our souls, as well as our minor needs.

Another thought adds to the wonderful assurances already given, as if our Lord would make us doubly sure of perfect bliss in the future. Jesus knows all about us and our

complex human nature, not only by direct divine perception and cognition, but also by virtue of His own human experiences. That is one reason why He became incarnate and submitted Himself to be ensphered in our human nature—in order that we might know that He knows by experience all about our joys and sorrows and temptations. He sounded all the deeps and shallows of human experience. Thus we may know that He sympathizes with us, is willing to help us, and will satisfy all our true desires. "We have not an High Priest who cannot be touched with the feeling of our infirmities, but one who was tempted in all points like as we are, yet without sin." Now add to His direct divine knowledge His knowledge by direct experience, and you see that we have a Friend and Saviour who is pre-eminently qualified to prepare our eternal home for us, and to make everything about it relevant to our needs and desires. Throughout eternity we shall be able to say with rapture: Our home is just what it should be. We cannot suggest the slightest change or improvement. Thanks be to God for an all-sufficient Saviour!

A practical inference from what has just been said may be drawn. If Jesus has gone to prepare a place for us, it stands to reason that we must be prepared for the place. Some one has put it beautifully: "Heaven is a prepared place for prepared people." Certainly men could not be happy there if they did not fit into their environment. A polluted man would not feel comfortable in a spiritual prayer service. So our habitation will be a pure place; therefore we will have to be purified. It will be a place where the triune God dwells in all His fullness; therefore we will have to be in harmony with Him.

But who is it that prepares us for our eternal home? It is this same Jesus—the same divine One who is getting the place ready for us. That is why the conditions will be so satisfying and blessed—because He who is preparing our place for us is also preparing us for our place. Thus we and the place will be sure to correspond. Perfect adaptation! Perfect bliss!

Can we do anything in this life to heighten the glory of our heavenly home? That is a suggestion worth cherishing. We surely can. We can accept the Christ who is the world's Redeemer. As soon as we do that, we are justified, our names are written in the Lamb's book of life, and the foundations of our mansion are laid. It is probable, too,

that the more faithfully we follow and serve our Lord and His kingdom, the more beautifully our mansions will be burnished. If every cup of cold water given to a needy disciple will not fail of its reward, then surely we may, by the grace of God, induce our Lord to add many beautifying touches to our heavenly dwellings. Your labor in the Lord is not in vain. Remember, it is not we who can make these additions to our celestial residences; it is Jesus who does that as we accept Him, serve Him, and grow in grace and in the knowledge of the Lord.

Another thought here is as inspiring as it is apposite. Why does Jesus engage in this great enterprise of preparing mansions for His people. He tells us in the fourteenth chapter of the gospel by St. John: "If I go and prepare a place for you, I shall come again and receive you unto myself, that where I am there ye may be also." So Jesus wants His disciples to be with Him. He wants their companionship throughout eternity. Surely none of us would want to disappoint Him. The best attraction about heaven will be fellowship with Jesus Christ, our redeeming Lord. Mr. Moody once said that He thought He would spend the first thousand years of His heavenly life gazing upon His Saviour and finding out more and more about His unfathomable love. In the companionship of Jesus there can be nothing but joy unspeakable. If we have Christ we have the Ultimate Reality; we shall be "in tune with the Infinite." "In Him dwelleth all the fullness of the Godhead." So the Psalmist could speak prophetically: "In thy presence there is fullness of joy, and at thy right hand there are pleasures forevermore."

Let us study the Scriptures to learn how much they tell us about the future life, and how relevant it is to our deepest and highest needs. It is described as a place of rest. What a comfort to people who must toil hard all their days in this world, and never know what it is really to rest from their labors. Heaven is also a place of activity, for the resting there is not idleness, but happy activity that will never exhaust our strength. This fact will suit people who always want to be active. It is called "a country." How many people like the beautiful country even here on earth! Sometimes it is called a garden—Paradise, which means a beautiful garden. Will not that please many people? It is called a city. Many people love city life, plenty of association; they, too, will be suited. It is "a city which hath foundations." All of us

want our eternal destiny to rest upon a solid basis—one that will never give way. How suggestive is the imagery employed by the inspired apostle to describe the New Jerusalem, which shall some day descend from God out of heaven, and shall come down to the earth to re-Imparadise it and restore it to more than its pristine glory! There are the twelve foundation stones of the most precious material; the jasper walls (how high and radiant they are!); the streets of gold (transparent gold—think of that!); the river of life flowing directly from the throne of God; the tree of life, whose leaves are for the healing of the nations; the crystal sea, which means that all life and reality will be as transparent as it will be pure; the throne of God, which means that the God who made and redeemed us will be the loving and gracious Sovereign of our lives forever and ever. "No night there!" No night of sin, no night of sorrow, no night of mystery and unsolved problems, no more hiding of the Father's face behind a cloud. All tears wiped away.

God has not prepared a small and meager destiny for them that trust and love Him. Let us listen to the words of holy inspiration: "For our light affliction, which is but for the moment, worketh for us a far more exceeding and eternal weight of glory;" "For Christ hath brought life and immortality to light through the gospel;" "For we know that, if our earthly house of this tabernacle were dissolved, we have building of God, an house not made with hands, eternal in the heavens;" "Blessed be the God and Father of our Lord and Saviour Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for us." Is it not worth while to strive to gain our illimitable inheritance?

* * *

"Whosoever will," that is all. If you choose you may. No other conditions are laid down. If there had been any which were beyond the power of every soul on earth, then Christianity would have dwindled to a narrow, provincial, sectional thing. But since it only demands the need, which is universal; the sense of need, which every man may feel; and willingness, which every man ought to, and can, exercise, it is the gospel for the world, and it is the gospel for me, and it is the gospel for you.—*Alexander Maclaren, D. D.*

Shall the Taxpayers Support Darwin?

Or shall we do as the Fundamentalists urge, legislate the teaching of the evolutionary hypothesis out of the public schools?

By Professor George McCready Price, M.A., College View, Nebraska



THE latest cause of panic in certain quarters seems to be the unlooked-for revolt of Christian parents against the neopaganism which their children are being taught by teachers supported by these same Christian parents' taxes. So long has this insidious propaganda of antichristian teachings been going on undisturbed, that the friends and abettors of this propaganda are now in a great panic over the situation, and are shrieking loudly about "*Lehrfreiheit*," or the freedom of academic teaching, which is the cry always raised by the purveyors of unsound principles whenever any restriction is placed on the wild things which they are allowed to teach to our children under the plea of instruction in sociology.

Last year the legislature of Kentucky had a bill before it absolutely forbidding the teaching of the evolution doctrine in any tax-supported school within the state. This bill was defeated by a majority of only one, 40 votes being recorded in favor of the measure and 41 against it. It is quite probable that the same question will come up again in Kentucky this year; while in Minnesota and in several other states, there is a probability that similar bills will come up for consideration. The so-called "liberals" in all leading Protestant denominations are making a lot of noise over the situation; for with them there seems to be no closed season against hunting and baiting those whom they always term the "Fundamentalists," quite ignoring the fact that there are probably ten times as many people throughout the United States who are standing loyally by the Bible as there are of the "liberal" crowd, and that only a small minority of the Bible Christians have ever formally united with the "Fundamentalists."

These "liberals" dearly love to pose as martyrs. Their whole history is one of compromise; they outdo the most ardent missionaries of the evolution doctrine, and their whole attitude in the matter seems to be that they are afraid of being taunted with being "behind the times" and with being "unscientific" if they do not fall in with the prevailing fashions in biology and geology. Yet they

dearly long to be regarded as having a sturdy, religious faith; and here is a golden opportunity to acquire a halo of pseudomartyrdom. So they delight to pose before the public as in danger of being persecuted by the bigoted and intolerant "Fundamentalists," who are trying desperately to frame legislation so as to take away the Constitutional rights of the "liberals" to teach the doctrine of organic evolution, including the theory of the animal origin of man and all the horrible religious implications which go with it.

What arguments are used by the "Fundamentalists" in favor of such legislation as they propose? They say that if the state can not teach religion, it must not teach irreligion. If sectarianism of every kind is not allowed to be taught in any tax-supported educational institution, why should a doctrine be taught in these same institutions which is (as large numbers of taxpayers believe) utterly subversive of all true religion and even subversive of the basic principles of morality? Why should I be compelled to pay taxes to have my boy or girl taught what I regard as a heathenish doctrine regarding the origin of the world and of the plants and animals upon it, a doctrine which, to my mind, does away at one fell blow with all the fundamental doctrines of both the Old and the New Testament? If the public schools are to be secular and absolutely neutral on all controverted religious doctrines, let them be honestly secular and neutral.

When issues like this are raised, it can not be supposed that the descendants of the Pilgrim Fathers and of those who signed the Declaration of Independence are going to sit meekly by and permit their children to be taught in the public school, in the high school, or in the state university, doctrines that neutralize or minimize all those sublime truths wherein Christianity differs from all other systems of ethics and religion. The wonder is that the Christian people of America have allowed this state of things to continue this long.

But what about the scientific aspects of this question? Is it true, as the "liberals" are constantly asserting, that this new issue is between ignorance, bigotry, and obscurantism on the one side, and modern culture, liberal-

ism, and scientific discoveries on the other? What is the exact status of the evolution theory in this third decade of the twentieth century?

Science Is in Doubt

In modern science, as in every other department of thought, there are two opposed classes, the stand-pat reactionists and the progressives. The first party have learned thoroughly the theories of yesterday and the day before; the latter are trying to evaluate anew all the old facts in the light of new discoveries, so as to formulate the scientific conclusions of tomorrow. The stand-pat evolutionists are living on the facts known nearly a generation ago, in the heyday of Darwinism; the really progressive scientists are endeavoring to get their bearings in the light of the new discoveries in biology and geology, so as to frame a set of new generalizations which will be the doctrines of to-morrow.

At the last annual meeting of the American Association for the Advancement of Science, at Boston, December, 1922, the council of the association passed some resolutions which show that this meeting was under the control of the reactionaries; and incidentally these resolutions show that the framers of these pronouncements had been stampeded into making statements quite unworthy of so dignified a body.

They preface their formal actions with the amazing statement: "Since it has been asserted that there is not a fact in the universe in support of this theory," etc. By whom has such a wild statement been "asserted?" Certainly not by any well-informed and responsible man. What the opponents of the evolution doctrine have asserted is that the facts now known against the doctrine are *more* than those in its favor. This is the only way in which any scientific proposition can be established. Everybody knows that there are many objections which can be urged against the theory of the sun's being the center of the solar system, or against the theory of the rotundity of the earth; but these objections are considered to be more than outbalanced by the facts on the other side; and therefore these theories are regarded as established by scientific evidence. Similarly, every well-informed person knows that there are many arguments based on facts which *can* be urged in favor of the evolution doctrine; these arguments have been considered by many to be sufficient to establish this idea as a reasonable idea or a scientifically established probability;

but to say that "it has been asserted there is not a fact in the universe in support of this theory," is to show evidence of being stampeded by overzeal for a cause. I repeat, this language is quite unworthy of such a body of scholars and educators.

I might say about the same things regarding their other man of straw, that the evolution theory has been called a "mere guess,"—a straw man which they proceed to knock down in solemn, dignified fashion. But we must pass along, to note the main points in the resolutions adopted by this body. One was as follows:

"The council of the association affirms that the evidences in favor of the evolution of man are sufficient to convince every scientist of note in the world, and that these evidences are increasing in number and importance every year."

Outweighed by Evidence

The two assertions contained in this sentence are also proof of the strong partisanship of the ones behind these resolutions, who were really Henry Fairfield Osborn, Edwin Grant Conklin, and Charles Davenport. I am myself a member in good and regular standing of this association; and I know of many, very many, other professional scientists who are at least of sufficient "note" to have their names in "Who's Who in America" or "Who's Who" (English), who utterly repudiate the theory of the animal origin of man, and some of whom repudiate the whole theory of organic evolution. Accordingly, it is not hard to evaluate the first of these two statements: *it is not true.*

Noted Scientists Not Sure

The second of these assertions is, if possible, even more astonishing. Have the accumulated results of Mendelism and our new knowledge of the laws of heredity and of variation, tended to "increase" the "number and importance" of the "evidences" for organic evolution?—Preposterous! Why, it was only about a year and a half ago, before the British Association for the Advancement of Science, in their meeting at Edinburgh, that Dr. D. H. Scott, the president of the Section on Botany, declared: "For the moment, at all events, the Darwinian period is past: we can no longer enjoy the comfortable assurance, which once satisfied so many of us, that the main problem had been solved—all is again in the melting pot." True, he went on to say that he continued to believe in evo-

lution somehow, because of the evidence (?) of paleontology; but he declared that he still believed in the doctrine "only as an act of faith." Does this indicate that the evidences for the evolution doctrine "are increasing in number and importance every year"?

Again: Dr. Bateson used almost identical language in his address a year ago at the Toronto meeting of the American Association for the Advancement of Science, which I had the pleasure of hearing myself. He declared that his "faith in evolution is unshaken;" but the burden of his whole address was that the old clues which had promised so much for the solving of the problem had been giving out one after another. As the result of numerous disappointments, he said, "less and less was heard about evolution in genetical circles, and now the topic is dropped. When students of other sciences ask us what is now concurrently believed about the origin of species, we have no clear answer to give. Faith has given place to agnosticism."

Does this look as if the evidences in favor of organic evolution "are increasing in number and importance every year"?

Mere Autosuggestion

Shall we not conclude that this resolution which we have been discussing is only a sort of effort at autosuggestion, *a la Coue*, "Day by day, in every way, I'm getting better and better"? Verily, great is the potency of autosuggestion; and great is the power of bold assertions, uttered by men in the high places of science, to befoul the minds of half-educated and credulous people.

The last of the series of resolutions which we have been considering declared that "any legislation attempting to limit the teaching of any scientific doctrine so well established and so widely accepted by specialists as is the doctrine of evolution, would be a profound mistake."

But, whether or not such legislation will be a mistake, it seems highly probable that more than one state legislature will, in the near future, be asked to pass laws forbidding the teaching of this doctrine in schools supported by public taxation.

Surely it is not unreasonable to ask the teachers in these institutions to refrain from teaching as a settled fact something that scientists are not agreed about among themselves. They might well suspend judgment, or at least *stop teaching the children and youth that this whole question is already settled; for such is certainly not the case.*

As Dr. William Ritter, head of the Scripps Institution, a branch of the University of California, declared not long ago:

"If one scans a bit thoroughly the landscape of human life for the last few decades, he can hardly fail to see signs that the whole battle ground of evolution will have to be fought over again; this time not so much between scientists and theologians as among scientists themselves."—*Science*, April 14, 1922.

For, in addition to all the uncertainties about the doctrine which I have spoken of above from the department of biology, we have the very remarkable geological discoveries which have come to light within the past decade or two. It is not too much to say that these geological discoveries put an entirely new aspect upon the whole question. They make the commonly received theories look very small indeed.

[The most complete account of these recent discoveries will be found in a new book by the writer of the foregoing article, entitled: "The New Geology, a Textbook for Colleges, Normal Schools, and Training Schools; and for the General Reader." Those who want a complete treatise on this subject, should write for information to the publishers, *Signs of the Times*, Mountain View, Calif.—*Editors.*]

Why "As Here"?

By William Phillips Hall,
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The reader of the American Standard Revised Version of the New Testament will notice that John 9:38 in that Version, which reads as follows: "Lord, I believe, and he worshipped him," possesses a footnote referring to the word "worshipped" in that verse, which footnote reads thus: "The Greek word denotes an act of reverence, whether paid to a creature (as here) or to the Creator (see chapter 4:20)."

While it is true that the Greek word *proskuneo*, translated "worship," or "worshipped," "denotes an act of reverence, whether paid to a creature or to the Creator," it appears to be an entirely unwarranted thing to use that fact to declare the Lord Jesus Christ to be merely "a creature," as is obviously done in the footnote in question. It is to be hoped that in future editions of the American Standard Revised Version the parenthesized words "as here" may be omitted.

* * *

Give and spend, and be sure that God will send.—*J. G. Holland.*

The Risen Christ

By the Reverend H. W. Congdon, Wyoming, New York



AM he that liveth; and was dead, and behold, I am alive for ever more." This is what Jesus says of himself. He is not simply a dead man like other historical persons.

He is not a disembodied spirit, like men who have died and passed into the unseen world. He that was dead, now lives in the entirety of his nature, in the heavenly world,—the glorified man, the risen Son of God, the King of grace, and the coming king of glory.

A clear understanding of this present resurrection life of Jesus, is very necessary to a right apprehension of his relations to his people whether present or future. Let us contemplate this a little as it is set forth in the word of God.

1. *The divine Son of God became a man in the person of Jesus of Nazareth.*

This manifestation of God in human flesh is an essential part of the divine plan for the salvation of sinful men. It is necessary to the complete identification of the Redeemer with those he came to save.

In Jesus the divine nature was so joined with the human that he truly became one of us. "It behooved him in all things to be made like unto his brethren" (Heb. 2:17). In all things, except sin, he became one of the race. His was not merely a divine nature in a human body; it was a divine nature united to a human nature,—including a bodily, physical organism, a human intelligence, and a human spirit. Thus Jesus became a man, and embodied in himself the manhood of the race as the Representative Man.

It was by reason of this human nature that, during his earthly ministry, Jesus was able to enter into direct sympathy with men. He could know their burdens. He could feel their woes. He could understand their sorrows. And in all these things he could make them feel that he himself was in touch with them. He could draw them with the cords of a brother's love, and attract them to himself by the power of human sympathy and compassion. It was not an angel, it was a man, who said, "Come unto me and find rest to your souls." It is one of the great elements in our Lord's power to save,—this complete identification of himself with sinful, woe-stricken men.

2. *But this identification with men was still more necessary to his atoning work.*

He was "the Lamb of God, that taketh away the sin of the world." The sacrificial lambs under the old, Jewish ritual worship only represented the penitent sinner symbolically or in a figurative way; but Jesus represented penitent sinners in his own person. He is like them; he has their very nature, and so he can completely identify himself with them for the purpose of representing them in his atoning death. Yet while he takes their place to undergo the punishment of their sin, the guilt he bears and the sin he expiates is not his own, but theirs, laid upon him as their substitutes; for he is still the Lamb of God,—the spotless, sinless, holy One.

As the man in whom the whole race is once more represented, he took upon himself the penalty due to man as a sinful being; and in his own person while dying, he set forth that penalty so clearly before men, angels and devils, that no one in earth, heaven or hell can ever mistake concerning God's estimate of sin or the punishment it deserves. "Whom God set forth, a propitiation through faith, by his blood, to show his righteousness" (Rom. 3:25). So completely did Jesus meet this punishment as the representative and substitute for all men, that it is now consistent for God to pardon every sinner who truly repents and owns that Jesus bore his sins "in his own body on the tree" (1 Peter 2:24). This is God's own way of reconciliation, "that he might himself be just, and the justifier of him that hath faith in Jesus" (Rom. 3:26).

3. *And still further it was necessary that Jesus should be a man, and fully identified with men, in order that he might present them "in the presence of God" (Heb. 9:24).*

The ministry of Jesus for us was not ended when he finished his sacrificial offering on the cross. Rising from the dead, he ascended into heaven, and "entered in once, into the holy place, having obtained eternal redemption for us," and there "he ever liveth to make intercession" for sinful men (Heb. 9:12; 7:25). "For there is one God; one mediator also between God and men, himself man, Christ Jesus" (1 Tim. 2:5, 6).

When Jesus rose from the dead and ascended into heaven, he then entered upon this heavenly ministry for us in the completeness of his whole person, human as well as divine. That personality was still just the same as during his earthly ministry,—a divine nature,

united to a human soul, and dwelling in a human bodily organism. It was the same Jesus who suffered on the cross, whose body was laid in the sepulchre by Joseph and Nicodemus, and who rose again the third day. It was the very same Jesus who "showed himself alive after his passion by many infallible proofs, being seen of them (the apostles) forty days" (Acts 1:3). Some of these infallible proofs are given,—Luke 24:36-43; John 20:19-28. These show beyond a doubt the identity of his resurrection body with the body of his humiliation in which he suffered on the cross. Indeed, as he showed it to his disciples, it had in it the very marks of his dying. It was not a "spirit" body. It had flesh and bones. It could be touched, handled and "held by the feet" (Matt. 28:9).

And this "same Jesus was taken up into heaven" (Acts 1:11), and "sat down on the right hand of the majesty on high" (Heb. 1:3; 10:12), where he ever continues, "Jesus Christ, the same yesterday, today and forever."

That the human nature of Jesus was glorified when he entered heaven, we know, for it was in this glorified nature that he appeared afterward to Stephen, Paul and John; and it was also this glory of his divine-human personality that he showed before-hand to Peter, James and John in the transfiguration (2 Peter 1:16). That this body acquired new properties is also quite certain from many things which he did before he ascended into heaven. But these added properties made his body none the less a human body, and he himself, in his whole nature, none the less a man. He is still "like unto his brethren, that he may be a merciful and faithful High Priest" (Heb. 2:17).

This human nature is as necessary to the present ministry of our Lord Jesus as our Mediator, as it was to his ministry on earth, or to his sacrificial death. While it is by reason of his divine nature that he enters into the counsels of God and participates in the divine government; it is by reason of his human nature that he is perfectly able to represent men in all their varied wants. As a divine being he knows what the honor and integrity of the divine government demand in dealing with sinners; but as a man he understands completely the case of every sinner. He knows him in his sin and guilt, in his woes and troubles, and in the possibility of his recovery out of his present misery and his elevation to a blessedness and glory like his own. Indeed, he has himself now "entered within

the veil as a forerunner" (Heb. 6:20). He has now "become the first fruits of them that slept" (1 Cor. 15:20-23); and by and by, the whole great harvest of his brethren will follow him. It is therefore, as the head and representative of a whole race of men that he has entered into heaven and now intercedes with his Father.

Most precious, most comforting is this to every believing, loving heart! There is One at the seat of divine majesty and power on high, who is still one of us and full of sympathy with our present condition. By the present ministration of his grace by the Holy Spirit, he gives peace, comfort and joy to those who trust him, in all the infirmities and troubles of the present time. By the same ministration he guides his people in the way of life, and preserves them amid the uncertainties and temptations of their earthly course. And by this ministration of his grace from heaven, he also assures them of their heavenly inheritance and confirms them to the end. He alone "is able to keep us from falling, and to present us faultless—*faultless*—before the presence of his glory with exceeding joy." "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

4. *As a glorified man he will come again for his people.*

He says this himself. "Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven" (Matt. 26:64). "Behold I come quickly." "For the Son of Man shall come in the glory of his Father with his angels" (Matt. 17:27). It is then, "this same Jesus who . . . shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

The same Jesus who was taken up is to return. The same blessed Lord who intercedes for his people in heaven, is coming again to take them to himself. The same glorified man who now appears in the presence of God for us, will by and by descend to lead us as by a brother's hand, "unto glory," there to reign with him forever and ever.

To any one who believes in the risen Christ and his present ministry for us as Mediator, his second coming is a natural sequence or conclusion. As in a moment he revealed himself to Saul on the way to Damascus; so now in a moment, he may reveal himself at any time to the world. He may appear visibly to the eyes of men any hour. Nothing indeed now hinders this but his own purposes of

grace. These must be fulfilled before the revelation of his person in glory. But when those purposes are once accomplished, then,

"every eye shall see him." "EVEN SO, COME, LORD JESUS!"

"I know not where they have Laid Him"

By Professor John Alfred Faulkner, D.D., Madison, New Jersey



HE gist of a recent article with above title is—Christ is living, Christianity is going forward, the kingdom is coming, the new day has arrived, whether Christ rose from the dead bodily or not. If he merely rose spiritually like Socrates, and if his spirit only "remains to bless the earth" like the spirit of Wesley, all is well. The main thing is that he lives now. The finer class of believers "are not concerned about the physical aspect" of our Lord's resurrection, "nor do they care that his body should rise unless his spirit remain." Now this may all be true, even though up to the present all the active work for the spread of Christianity from Peter to Bashford has been done by those who believed in our Lord's actual resurrection. But one or two facts might give us pause.

The only resurrection of himself that our Lord promised was his bodily resurrection. This is not only true historically, but it had to be true religiously (if I might so say); for all the disciples belonged to the party of the Pharisees, so far as they belonged to any party, and therefore they believed that as soon as their Lord died, his soul would live with God the Father, that this spiritual resurrection would take place, and that his spirit would remain with them and with the world just as the spirit of their master Moses remained. For this reason, if Jesus had not risen in body all the disciples in a few days would have been back in Galilee at their old occupations, and we should never have heard of them or their Lord. Besides, though the disciples did not get hold of the full import of Jesus's prophecies of his bodily resurrection, if that resurrection had not taken place which is now waved aside so airily by many, Jesus himself is made a false witness.

But the matter goes farther. All the four Gospels attest not simply a spiritual resurrection, like say the resurrection of your mother and mine, who lives nearer, sweeter, dearer than when she was with us in body—a radiance that surrounds us more real than the light of a thousand mornings—but those Gospels attest a bodily resurrection. We may not

be "concerned about the physical aspects," but the disciples were concerned about them, and because they were concerned and so deeply concerned that they convinced themselves beyond the shadow of a doubt that their Lord had risen in body, that new life and new courage and new hope were poured into their souls, and they were willing to wait in that Upper Room until the Spirit whom He promised came upon them, and they went out as the flaming evangelists of the Gospel of the Resurrection.

What I am thinking of now, however, is not new dynamic, not the new Peter and the new Thomas and the conquering Gospel, but the cold fact (we cannot always live in pleasant dreams) that if Jesus did not rise as to his "physical aspects" all the Gospels are lies. And that Great Lie as to Christ's resurrection vitiates the accounts of the preceding lesser miracles, and though we by a pious camouflage may still affect to believe that everything remains as before, men that love truth and reality will make short work of our hodge-podge Bible of legends and leasing.

A step farther. Go into the Acts. Here what we should in theory anticipate we actually find; the bodily resurrection of Jesus everywhere presupposed, the great fact, the chief argument. The pass-word, the key, the talisman of the whole New Testament, of Christianity, of all its triumphs, is expressed for all time by Peter on the day of Pentecost (Acts 2:31-33). Because he could say that, because not a hearer could deny it, because you and I can say it, Phillips Brooks in Trinity Church and Charles Morris in Korea, Christianity started, spread and has come down to our own day.

Not only so, that bodily resurrection of Jesus, the only resurrection with which we as students of the history of Christianity have anything to do, carries with it—and it alone carries with it—all other resurrections. Our spiritual resurrection from dead works to serve the living God, the resurrection of pagan society ancient and modern to a better order, the resurrection of our own bodies in Christ's time and place and method, all rising again into divine beauty and love and power

—all these go back to that early dawn when He of the pierced hands came forth out of the tomb, the Lord of life, of death, and of eternity.

I would then humbly ask beloved brethren who think the resurrection of our Lord as to its physical aspect is of no importance to do some straight thinking. If they do not it will be done for them with a vengeance by thousands of men and women who are not deceived by pleasant sentiments and do not live in a fool's paradise. If Christianity is not a

Supernatural Person and supernatural facts, it is nothing, or rather it is a contemptible deception and superstition. Its altruism you have in Seneca, its idealism you have in Plato, its fine thoughts you have in Epictetus. All we have in Christianity is—not God the Father, Rabbi Wise has him—but the Eternal Son of God, his life and words, his death for your sins and mine, his glorious Resurrection, and all the rest. Old Herbert says: Coud'st thou both eat thy cake and have it? It's a proverb of wide sweep.

Biblical or Modern Christ—Which?

By Rev. W. E. Kern, M.A., Ph.D., Poplar Grove, Illinois



NO statements are so straight-forward in their simplicity and apparent truthfulness as the Scriptural accounts of the birth and life of Jesus Christ. They are neither fulsome in praise, nor is there any attempt at flattery. There is no excess of statements, but they constitute plain historical declarations. Neither is there any expression of doubt, nor thought of improbability.

The Bible account of the birth of Jesus is just such an one as you would expect to find given by truthful writers in describing such a mighty event. Plain, simple and emphatic declarations characterize all the records. The simplicity of statement is leagues beyond anything that can be found in all merely human literature of the ancients or the moderns. How in contrast is all this to the fulsome praise of the liberalists of their own intellectual obsessions! They praise themselves as scholars and scientific intellectuals without offering any proof.

Then, they ring in the mythological writings of the ancients who attempted to show a contact between men and the gods; but these portray all kinds of sensual, debauching and immoral acts on the part of both gods and men. Our liberalists place these writings on a par with the Scripture statements regarding the Virgin Birth of Jesus Christ.

But in contrast to all such mythical writings how beautifully and sincerely does God's Word state the contact of the Supernatural with men. In Scripture we find the utter absence of anything having even a tendency to the sensual and the immoral. There is not even a suggestion pointing that way. Virtue is not violated or brutalized. Chastity is uncheaped, and noble womanhood is

touched by the Divine into heights of honor unthought of by man.

However, the claims of the liberalists raging about the person of Jesus would take from the Scripture statements their simplicity, their Supernaturalism and their truthfulness. In their attempt to parallel the history of the Advent of Jesus, they search the mythological records of the ancients, and hold up the sensual and immoral acts of the associations of gods and men as of equal beauty and truthfulness with the statements of the Bible. What a mighty descent is this of those people, in their efforts to support their contention of an unmiraculous birth of Jesus, and who still try to teach and preach a Divine Revelation!

They would make Jesus an invention of men. However, if Jesus is a human invention, then were the inventors greater geniuses than is He whom they invented. We ought, then, to worship the inventors, since they must have been supreme in intellect and in the writing of ethical literature. But the consensus of human opinion is contrary to this contention, since no one denies that in this particular case they invented one greater than themselves.

Does this not seem a little strange? For the usual result is, that the inventor is always greater than his invention. But here we have one who is unique and in a class by Himself with a Personality beyond all human literary invention. Only the Omnipotent and Omniscient God could make possible His coming into the world. The utter absurdity of the whole contention is patent on its face, and deserves the contempt of the whole Christian church.

Then, as to His sayings: could men invent them? Could any number of men, however

great or learned, have given voice to the great statements that came from His lips? These are just a few: "He that hath seen me hath seen the Father;" "I and the Father are one;" "Be of good cheer; I have overcome the world;" "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Who but the biblical Jesus Christ could say: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you?" Could any mere man, or any invention of men conjure up such a thought and philosophy of human life, as is found in the last quotation? How contrary that statement is to the world's thought and practice?

Who could invent such words as: "Arise, take up thy bed, and walk?" Who could invent his words to the dead: "Lazarus, come forth?" Have the sayings of any man of all time ever so gripped the thought of the world as those of Jesus? Whose words and life ever engendered so much controversy as the words and life of Jesus? They are absolutely in a class by themselves, and will so remain.

Then, whose personality was ever so thought provoking as this unique personality so strongly portrayed in the Scriptures? Just at this point a principle of science can be invoked: Every effect must have an adequate cause. This principle holds good in history, in the estimation of human personality and in the content of words as in any other phase of classified knowledge. So, the content of the words of Jesus must have been given by a mind greater than all that He ever spoke; yea, greater than any human mind since the content of His words are so far above all that ever man spake.

The cause of the personality of Jesus was none less than Deity Himself, and since but the one such personality is found in all the history of the race, we are compelled, out of honesty to our own intelligence, to accept the Scripture statements as to the how of His coming. The unsupported philosophic and so-called scientific dicta of men with a theory to support will not suffice as arguments in this field of investigation. They are at most subjective conjectures. They choose the history which they will believe and all other is set at naught; and still they cannot account for Jesus by ordinary human means. Such a unique personality of itself demands a unique birth. Could any unaided human mind, possessing all the cunning possible, invent such a person with a character such as Jesus possessed?

Then, the cause of Christianity, to be adequate, demands a person, who gave us its truths, greater by far than all the human personalities over which it was intended to exercise its sway. The unique personality of Jesus, differing from all others as it does, cannot be divorced from His words and teaching and leave any more than the common teaching of common men. The Koran would be just what it is and nothing less if some one other than Mohammed had written it. The same is true of the writings of Confucius, or the Vedas of India.

But not so with the New Testament and Christianity. Jesus, in His person, is an irremovable part of both. Notwithstanding this oneness of Jesus with His gospel there are some preachers who assert that Christianity will endure even if the Virgin Birth of Jesus is not true. In other words they say it is not essential to Christianity. If His was not a supernatural Advent, then there is nothing supernatural in all of the Bible. If Jesus had not a Virgin Birth could He be Deity? If, however, He was Deity, when did He become such?

So, when all reference to the Virgin Birth is removed from the Bible, you at once remove the cornerstone of our faith. That Jesus was not Deity reduces all of His words and acts to the level of the words and acts of men. All Divine authority then is gone from the New Testament. His suffering and sacrifice on calvary has no efficacy for me or any one else. He is no longer Mediator or Intercessor at God's heavenly throne.

Take these supernatural elements out of Christianity, take the biblical Christ out, and there is no Christianity left. You may have some ethical statements left but there will be no enforcing power of Deity behind them. You cannot lose the biblical Christ out of Christianity and have anything left that is above the world religions. Remove all supernaturalism from the New Testament and it falls to the level of human utterances. Remove the biblical Christ from Christianity and you have no Deity left in it. What, then, is it equal to? Let the Unitarians, the Jews and the liberalists answer.

Therefore, the high ethical truths embodied in Christianity, which stand out above all merely human utterances, demand nothing less than Omniscience as their author. Human minds cannot say the last word regarding the "human soul," "personal human responsibility," "sin," "redemption," "eternity," "rewards and punishment," and many other problems of life. But Jesus said that

last word about all of these and many more that might be mentioned.

Now, according to the contentions of the liberalistic "infallibles" (?), the biblical writers were a set of common liars, since they wrote what was not true. The depth of their turpitude is measured by the fact that they knew the Lord Jesus, but intentionally falsified the records. But what sort of a Christ have they when they reject in toto the only account we have of His birth, His person and His mission—the biblical account? At best they have only a subjective Christ—one created out of their befuddled thought and fertile imagination. They have a Christ who is not supported by any historical data. They at once place modern man's intellect and reason above all historical statements.

From some of the liberalistic views of Christ, you would think the fact and the doctrine of the Virgin Birth was a conclusion of the thought of men ages after Matthew and Luke wrote their gospels. Others make this doctrine depend upon some creedal statement or medieval scholasticism. All this is but a muddled theological smoke-screen intended to lead the unwary into doubt. It is not what any creed says, or what will become of it; it is not what medievalism contains, or what some scholastic theologians wrote; it is not what theologians, modern or ancient, said; but it is a matter of the deepest concern what the Scriptures say, and whether it is true or false. Who dares to be honest with his own intelligence, and say, that Matthew and Luke did not write the truth about the birth of Jesus? But, the trouble with some people is they are so obsessed with their own intellectual greatness that they completely overlook what Jesus said about how men should get the truth: "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth."

Did Jesus tell the truth when He said this? Were Matthew and Luke directed by the Holy Spirit as they wrote, or did they just write their own notions about this mighty event? To make good their unsupported assertions, the liberalists of course deny that Matthew and Luke were so guided. Their inspiration was just what any one else might have. Hence they make Jesus, Matthew, and Luke, fabricators of the worst sort. One said what was not true, and the others wrote what was false. Of course the liberalists know whereof they speak, but Jesus Matthew, and Luke, did not.

Then, the Scriptures are not an authority

to these modern intellectuals. These are set aside with insolent impunity as having no more binding force upon them than the writings of men in general. Why, then, in all decency, do they not go where they belong? How can these ecclesiastical mugwumps continue in the churches and speak against the truths held as the bases of the church's faith, and expect honest people to believe in their sincerity? Are they not traitors to their vows, which they took, and the truths which they were pledged to uphold and defend?

What is the ethical difference between men who receive pay from a church whose accepted truths they denounce, and the man who with a gun forcibly relieves you of your money? These men by their published utterances would fit in exactly with the Unitarians. The Jews would welcome them with open arms as true and loyal compatriots. Why, then, do they not go where they belong? By their present attitude in the evangelical churches, all honest people are justified in questioning their honesty. Men in worldly organizations would not permit such doings on the part of any employee for a fortnight. Why, then, should the churches be less lenient with these undesirables?

If certain preachers in the pulpits, and professors in colleges and universities want academic liberty and freedom in their work to think what they please and teach anything, however contrary to the faith of the churches which established them, let these theological iconoclasts go out and establish their own churches, colleges and universities upon their own peculiar beliefs. If they want to be mugwumps in theology let them establish their mugwump institutions and invite any old opinion they want to come and take part with them.

The records of Matthew and Luke declare the birth of Jesus was a supernatural event, *i.e.* it was a miracle. Again, the New Testament says: "God was in Christ reconciling the world unto Himself." These declarations stand squarely against the utterances of a Fosdick, a Heaton, a Grant, and all other Unitarians. So, if supernaturalism was absent in the birth of Jesus—if He was not born according to Scripture statements—then He was only a man possessing only human characteristics. If He was only a man, what becomes of the atonement through His suffering and death?

Of course we know that sin, as viewed by the liberalists, is not such a horrible thing as

to need any atonement, repentance and faith in a Divine sacrifice.

Future punishment is also eliminated by them from the Bible revelation. Hence, to them, there is no need of a Christ who was and is Deity.

The Virgin Birth is denied as not fitting in with their intellectual obsessions. It is needless.

Education, evolution, social service and reform, are all that are needed to carry out the liberalists' schemes of salvation.

But how many city slums has the preaching of a human Christ ever eliminated? How many souls do they see born into the family of God? What great moral reforms have the Unitarians ever backed and carried through to success? How many hospitals, schools and churches have the Unitarian liberalists ever built? How much money have they ever contributed for mission work in pagan fields? What consolations have they ever brought to the bereaved and sorrow-stricken?

If Jesus was only a man what becomes of the resurrection? What hope, then, have we of another life beyond our earthly pilgrimage? Jesus' Deity and resurrection are the only foundations of all human hopes of a life beyond. With confidence we say *plus ultra*. They must wail with the ancient Spaniard, *Ne plus ultra*.

What becomes of His recorded miracles? The liberalists deny them outright. They cannot allow any supernatural events to intrude themselves into their scheme of things.

If Jesus was only a man, was Christianity only a human product? The liberalists are compelled to admit it. If the Christ of the liberalists was the cause of Christianity, then it was the product of a Christ who is not the biblical Christ. Was that a sufficient cause? Answer, ye destroyers of the faith! Was ever any man able to produce such a moral and spiritual system as the Christianity we know?

If Jesus was not Deity did He by any possible means escape the corruption of sin? If He did, what were the means by which He was overlooked? Could He by any possible means be the Saviour from sin, if He was in the least degree under the domination of sin? Could one sinner save another sinner? Could one sinful nature make holy another sinful nature?

If He was not Deity then He was born into this world like other children with all the weight of Adamic corruption and the evil tendencies thereto attached and inhering in

His being. How and where did He escape the results of such a birth so that the Scriptures can say He was without sin?

If He was not Deity, and yet without sin, our liberalists must accept the teaching of the Immaculate Conception of the Roman Catholic Church. This is a more astounding miracle than the Virgin Birth.

If Jesus was not Deity and had not a Virgin Birth according to the Scripture statement, then He experienced the entail of the Adamic sin, and at once He possessed a sinful nature. But we are fully aware that these modern theological eisegesists deny the Fall of man and substitute therefor "animal instincts" as accounting for man's warped moral nature. But, then, what becomes of the life of purity before Joseph became the husband of Mary? They must admit that Jesus was miraculously begotten or that He was born of an impure woman. Which will they accept?

Then, if Jesus was only a man, why carry on the great missionary work in pagan lands? Why disturb these people in their religious views, since they already worship a *man*, or the *form like* a man? Why substitute another for the one with whom they are already acquainted? But the liberalist preachers and thinkers are not willing to start out *de novo* to evangelize the heathen, but like the cuckoo they prefer to make use of the preparations of others to further their own designs.

The Carys, the Morrisons and the Taylors, and a host of others, have labored in the untilled fields of the world's awful moral darkness and planted the seed of the gospel truth that clusters about the Christ of the Bible, and a great awakening has taken place; but now their successors, who are carrying on their work so grandly, are greatly weakened by the preaching and teaching of doubt and unbelief by these most modern liberalists at home and abroad.

It would seem that there ought to be a house cleaning in church, college and university. Let them desist or get out. To grant the contentions of these men is too great a compromise. The fundamental truths of the Bible as to the Virgin Birth of Jesus, His atonement, and salvation from sin, by faith, cannot be surrendered.

Jesus' own words are not to be disputed. The statements of Scripture are too big with knowledge and truth to be surrendered at the behest of men who are full of error and all sorts of limitations.

Religion in Reach

By Lawrence Keister, D.D., Scottdale, Pennsylvania

The Invisible Presence in the Visible Church



MY PRESENCE shall go with thee, and I will give thee rest" was the promise God gave Moses to allay his fears and assure his success. A similar promise from the lips of our Lord served a similar purpose. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." Men must have just such support, for as J. Brierly has said: "There is no way of right living in our soul's innermost center except by the overbrooding of a greater personality."

As a real presence in the soul and in the Church the Spirit is spoken of less frequently than we might expect. Especially is this true when religious life runs low. The forms of religion are observed but they are empty. Only when the Church is revived are his presence and power again manifest so that Christian people are able to speak of him with the same assurance that they speak of Christ.

Evangelical Christians believe in the Spirit. They find him in the New Testament and in the Apostles Creed. They know him as the agent of regeneration and the one who sanctifies them in the truth. "Receive ye the Holy Spirit" are the words of Jesus to his disciples as he breathed upon them. "Tarry ye in the city until ye be clothed with power from on high," was the post-resurrection command. The coming of the Spirit upon his Gentile hearers was the proof offered by Peter in support of his mission to them. Christians who had not received the spirit were regarded by Paul as defective and we at once infer that all Christians should believe and receive him.

The Holy Spirit is invisible but not unknown. He can be received and he can be grieved. He must not be ignored. Even sinful men know him for he convicts them of sin. In association with the Church he says, "Come", to those who have not yet responded to the divine invitation. Men hear and know that voice. Christian people know him more intimately for "to each one is given the manifestation of the Spirit to profit withal." To the Christian he is like an intimate friend.

Some there are who always resist the Spirit. They are conscious of his appeal but they re-

sist his influence and as a consequence are spiritually dwarfed and deadened. Refusing to follow him they forfeit his comfort with his company, a heavy price to pay for their independence which presently shows up as isolation. Men may thus proceed till there is no repentance, no reformation. Would it be possible to forgive blasphemy against the Holy Spirit when the way of approach to the soul is closed and the Agent of salvation is excluded?

With Christian people it is otherwise. The Spirit comes within their personal experience and their certain knowledge. If spiritual things are spiritually discerned then the spirit of man and the Spirit of God can interact daily, hourly, and with definite results. Sunlight is silent but powerful and so the Spirit works leaving in the mind and heart the record of his influence. The fruit of the Spirit is love, joy, peace, long-suffering, kindness, self-control, all most excellent and most real in the realm of personal life. "Against such there is no law." No law limits the spirit in its normal development when the Son has declared its freedom. Christian character asks no outside support, it vindicates itself.

Who could doubt the presence of the Spirit in a real revival or his agency in a true conversion? The unity of the Spirit is a fact within the range of observation and no counterfeit can fill the place of the genuine. Men may be impressed with his presence being convicted of sin, but they are not inclined to confess it. Even Christian people hesitate to tell of his leading and his application of Scripture to their need. His kind intervention is real to them, but they fear lest it might not appear so to others who know little or nothing of their need for which relief was so wisely adapted.

But why should Christian people hesitate to speak of the Spirit when he is known by men all around us? Is there a man who knows him not? Is there one beyond his influence? For a moment men may think they are in no way related to him but serious thought will bring to mind the fact that sometime, somewhere their ear caught his appeal, their minds considered his summons. "Hear that hath an ear to hear let him hear what the Spirit saith to the Churches."

The coming of "another Comforter" is answer to the prayer of our Lord assured his followers of his arrival in heaven and the con-

firmation of the whole program of redemption. In his Pentecostal sermon Peter emphasized the presence of the Spirit as essential to the life and work of the Church. Paul gave him the central place in personal religion. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" He classifies Christians as carnal and as spiritual and as he looks upon the former he cries out in spiritual agony, "I am again in travail until Christ be formed in you." The presence of the Spirit in the visible Church is its distinguishing mark and not a consecrated wafer on the altar or a wooden cross on the tower.

As the Son came in the name of the Father so the Spirit comes in the name of the Son whom he reveals even as the Son revealed the Father. If no one knows the Father save the Son and he to whom the Son reveals him, so also no one knows the Son except the Spirit and he to whom the Spirit manifests him. We may well meditate on the truth set forth in these lines of Dr. Warren:

I worship thee O Holy Ghost,
I love to worship thee,
My risen Lord for aye were lost
But for thy company.

No accusation of fanaticism can deter devout Christians from accepting the Bible teaching concerning the Spirit or prevent them following him as their invisible Leader. Believe in God, believe also in me, says our Lord, and our next step must be to believe in the Holy Spirit in the same sense and with the same end in view. Ritualists and rationalists are less than believers and not greater as they are inclined to think. In case Christians failed to believe in the Holy Ghost as an article of the Apostles Creed how could they proceed with this accepted symbol? How could they believe in the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting? These are all dependent on the presence of the Spirit.

Let no man imagine that the Holy Spirit is merely a reflex of his own inner life as though the Spirit was not above as well as within him. Let no minister of the gospel account himself sufficient for his task. "Who is sufficient for these things?" "It is not ye that speak but the Spirit of your Father that speaketh in you." Do we find the Spirit in the life of the Lord, its very inception, his public consecration at his baptism, his temptation when he was led into the wilderness to

meet the challenge of the devil, and shall he not have an equal place in the life of the Christian of today? Can the modern Church assign him another and a lower place than that which was accorded him in the Apostolic Church?

Our questions are answered and our duty is plain, or rather our privilege, the privilege of Christians who have received the promise of the Father.

The Modernist Conception of Christ



E hear a great deal in these latter days about the "Modernist Conception of Christ."

The Modernist replaces the atoning death of Christ with the sacrificial life of the Christian. The biblical objective of faith—"the salvation of the soul"—is set aside, if not wholly ignored, and the betterment of the world becomes the sole aim of their form of so-called Christianity.

The Scriptures assign to Jesus a personal and eternal pre-existence (Jn. 1:1; Rom. 8:3; Gal. 4:4). They ascribe to him both creative power and providence (1 Cor. 8:6; Eph. 3:9; Heb. 1:3); a divine sonship (Matt. 3:17); the authorship of salvation (Matt. 18:11; Acts 4:12); the headship of the Church (Matt. 3:2; Jn. 18:37; 1 Cor. 13:3); power over all things (Matt. 22:18; Acts 2:33; Phil. 2:9; the power of the final judgment (Jn. 5:27; Acts 10:42; Rom. 14:10); nay even the Name of God is assigned to him (Jn. 1:1; Rom. 9:5; 2 Thess. 1:12; Tit. 2:13; Heb. 1:8).

Now what are we to do with all this? The modernists say that this is all the fruit of the "dogmatic consciousness" of the early Church. Suppose it was (which it is not) the indubitable fact remains that the Christian Church is built on these foundations, and the modernists will find it somewhat of a task to remove the building from its foundations. It has been tried before but always with the same result—a dismal failure. Cerinthus tried it in apostolic days; the Gnostics after him did so; Arius did his level best, rationalists in all the ages of Christendom have tried; but rest assured that the ultimate verdict of history will be ever the same. Christ will stand, as he has always stood, the divine-human Saviour, the risen Lord, when all these attacks have worn themselves out on the Rock of Ages.—*Herald and Presbyter*.

At the Tomb of Confucius

By W. E. Biederwolf, D.D., Monticello, Indiana



WO places in China I was determined to see though I knew it meant much hardship in each case. One was the mostly holy of all the mountains of China, the sacred mountain Taishan, and the other was the grave of Confucius at Chufou, from which last place I have just come.

I bade the party good-bye at Taianfu in Shantung-Shantung, the most fertile province in China, the Holy Land of the empire. Here Confucius was born, lived, taught and is buried; Shantung is the coveted prize of Germany, Russia and Japan, made still more famous by the World War and the treaty of Versailles. The party went on to Shanghai.

I started up Taishan, the Sacred Mountain. My advice to tourists is that ascent had as well be imagined as attempted. True, the view at the top is inspiring, as from its dizzy height vast plains stretch away, fringed about by majestic rocky peaks that pierce the sky like faithful sentinels of the God of heaven first worshipped hereby the devout Chinese 3000 years before the Christian era began. But for scenic beauty it is not to be mentioned in the same class with a hundred others.

Still Confucius climbed the mountain and worshipped, and now every year in the summer season the steps and the path that lead upward to this high and holy place is thronged with devotees. There are no less than 7,600 steps to be climbed besides the way of gradual incline—the last 2,000 steps are straight up. I had four *coolies* working in pairs and resting in turn who started to carry me in a rough chair from which two pairs of shafts protruded fore and aft. They grunted and staggered beneath my 185 pounds plus the 25 pounds of equipment, and so remembering mercy I decided to walk most of the way. Believe me it was some job. Little comfort that my feet were treading where Confucius trod. About every six steps up I caved. I found myself getting drowsy, but the head coolie said, "No sleepee," and I puffed on until at last I had finished the *sacred way*. I found the view already mentioned and a few dingy, dilapidated and musty old temples where the faithful still come, toss their coin to the equally shabby-looking priests, clap their hands, bow down and back away ready for the return trip.

It was a hard climb. But the path to peace has ever been thus whether by the way of "scala sancta" or by the way of faith. One should therefore all the more be sure that what he finds at the top is worth the climb.

And now for the grave where Confucius lies—the most sacred spot in all the vast land of China. Travelling south by train from Taianfu I came to what ought to have been Chufou, but the station where the train stopped is eight miles from the place where it ought to be. The grave of Confucius is about a mile from Chufou and to run the train through Chufou would have meant to run it between the town and the grave and such sacrilege as this the ruling genius of the community determined must not be.

Tourists are different. A man back from Rome was asked if he saw St. Peters and he said, "No." Asked if he saw the famous art gallery, he said he had not. When asked how he used his time, he replied, "Well, my wife did the Cathedrals and Temples; my daughter did the Art galleries, and I did the Cafes."

But graves and temples hold a peculiar charm for some people, myself included, and so I had the unique experience of jolting along for eight miles in a two-wheeled, springless mule-cart from the railroad to Chufou, a city of 15,000, with not a white face but mine around, and with two Chinese coolies whose sole vocabulary between them was, "No sabi." The road consisted of any place the mule could find to walk and the old Corduroy highway was a Michigan Boulevard compared to this way that led to the grave of the Sage of China.

Across the desert, through the narrow passage ways of the city, choked with camels, mule carts, and 15,000 Chinese men, women, and naked children, all chattering like as many excited magpies, and out through an avenue of trees, I came at last to the last resting place of Confucius, a man from whose lips, next to those of Christ, there fell more profound wisdom and practical ethics than from the lips of any other living man the world has ever known.

First comes a slab some ten feet high and four feet wide with the name of Confucius chiseled on it, and behind this slab a huge mound of earth some fifty feet in diameter and perhaps thirty feet high, domed up like

an old-fashioned exaggerated winter apple retainer. It was unkept—covered with weeds and here and there a stray tree had sprung. A guard stood there to keep at a safe distance the ubiquitous and detestable relic hunter. And this was the grave of Confucius.

Why these pilgrimages to holy mountains and sacred tombs? What interest in them has the average man? None. But those were great souls,—Confucius, Buddha, Zoroaster, Socrates, and others like them. We forget them all too soon in these crowded hours of hurried life. We think of them only as we see their names in print. But as you stand in such places these choice spirits come again

down through the corridors of time with their message which meant much for their day and not a little for our own. Without the truth of our day, yet how vastly greater they than their age, and so in solemn silence across the long-flung centuries of time we salute the Sage of Fuchou, and cherish the faith which even such as he strengthened within us that,

"Enough, if something from our hands have power,

To live, and act, and serve the future hour;

And if, as toward the silent tomb we go,

Through love, through hope, and faith's transcendent dower,

We feel that we are greater than we know."

What is Modernism and What is Fundamentalism

By George W. McPherson, D.D., Yonkers, New York

EXACTLY what do these words "Modernist" and "Fundamentalist" mean? What is the Modern Movement in religion? The need of the hour is accurate definitions of these terms. We believe if the average man knew what these names signify the common people would quickly settle this conflict for us.

Modernism is a good term and was coined by Pope Pius X to describe the teachings of professors who were dismissed from Catholic universities in Europe. According to the Pope's "Encyclical," Modernism stands for an attitude of mind which rejects the authority of both the Scriptures and the Catholic Church.

This term has been taken over by Protestants, and, to them, it signifies an attitude of mind which rejects the Bible as the basis of authority in the Christian Religion, and which views the individual as the sole basis of authority. It signifies the supremacy of reason as above the Bible or a supernatural revelation.

Fundamentalism is also a good term, though some profess to reject it, even though they believe in common the same things accepted by Fundamentalists. This term was coined by Dr. Curtis Lee Laws, editor of the *Watchman-Examiner*, New York. It was intended by its author to signify those outstanding doctrines and truths of Christianity as, the Inspiration of the Bible, Salvation by grace through faith, the Virgin Birth, Deity, Atonement, Bodily Resurrection and Personal Com-

ing of Christ, as the fundamental truths of Christianity, and implies that Christians of every church should contend for these doctrines at all cost.

Fundamentalists are not, strictly speaking, necessarily literalists, as Modernists claim; they are champions of the unchanging "faith once for all delivered unto the saints." Fundamentalists are not opposed to giving reason its proper place in Christianity, but since reason did not, and could not, originate Christianity, which is a supernatural religion, therefore reason must be subordinated to that which it could never discover or create, and serve, rather, as an aid in the interpretation of Christianity. Fundamentalists also are not opposed to science, but contend that a supernatural religion must transcend all science, philosophy, and human reason.

The crux of the present controversy is wholly a question as to what constitutes authority in the Christian religion, as I have tried to explain in my book, *The Modern Mind and the Virgin Birth, and the Crisis in Church and College*. There are three views contending for the mastery—the Protestant, the Catholic and the Modernist view.

Modernism says, the individual is the only authority. But this is no authority at all for it means anarchy in religion—the very thing Modernism is producing in the churches. Modernism is a by-product of evolution and, historically, as Dr. A. C. Dixon said, "is part beast, part devil, and part college professor."

But Modernism is more than a product of evolution, for an evolutionist may be a be-

liever in a supernatural religion, and in some cases they are. Everything Voltaire, Hume, Paine, Ingersoll and the Rationalists of the nineteenth century stood for, Modernism practically stands for in essence, though in its present garb it is dressed up in the robes of Christian ethics. In religion it assumes various guises or aspects and is a sort of cunning, hydra-headed monster.

To the Catholic, his church, in the decision of her councils, is the only basis of authority in Christianity. This is a comforting view to those who believe the church to be infallible, and who are satisfied to have others do their thinking for them.

The Evangelical Protestant world has always contended that the Bible is their sole basis of authority, since they view the Bible to be a special, unique revelation of Divine truth; therefore it must be the court of final appeal. They reason thus: What can be higher than God's Word, or what can equal it? Believing the Bible to be the highest source of knowledge of the personal God, the revelation of the Supernatural, and the Divine means of spiritual experience, and that there is no other revelation of God, aside from what the Universe suggests and confirms, Protestants logically hold that the Bible must be their one and only authority in the Christian Religion.

From Luther's day to the present, the Bible has always been viewed by Evangelical Christians as the supreme authority in the Christian Religion. And, I might add, this was the view held by Jesus and His Apostles, for they buttressed and reinforced the truth of the revelations they received from God and gave to men, by making use of the Old Testament. Because Evangelical Protestants always held this view they have therefore always been Fundamentalists.

Of course, it is true that Protestants have always differed, and always will differ, as to what some call "non-essentials." But regarding the great essentials of the faith, the outstanding New Testament doctrines and truths concerning Christ, the vast body of Protestants, as represented in their creeds or declarations of faith, have always been a unit regarding all these great matters. In essentials they enjoy unity; in non-essentials they learned to practice charity and liberty.

Unitarians reject the Deity and vicarious sacrifice of Jesus Christ, consequently they are more Jewish or Mohammedan in faith than Christian. This small sect has nothing in common with Evangelical Christians, ex-

cept our principles of religious and political liberty, and there is no good reason why they should not cast in their lot with our Jewish brethren.

The Reformers were not Modernists, though the latter claim that Luther, and even Paul, and Jesus Christ, Himself, belonged to them. Paul and Luther, the mighty exponents of the doctrine of Salvation by grace through faith in the vicarious sacrifice of Jesus Christ, were as far from Modernists in their faith as Paganism is from Christianity.

The Reformers made their protest, not against the outstanding doctrines of the Christian faith, for they believed them with every drop of blood in their veins, but against what they believed to be certain abuses which had come into the church during the medieval period.

They contended that every man has the right to approach his Maker through Christ without the aid or mediation of church, priest or pope; that man is justified before God by faith, and faith alone in Jesus Christ, on the basis of what Jesus Christ did for sinful humanity.

These were the battle cries of the Reformation and not the rejection of the truths for which Evangelical Christians have always stood and which the Fundamentalists are defending today.

To prove that Luther was not a Modernist we need only be reminded that he taught justification by faith in Christ's atoning death, while the Modernists repudiate this New Testament doctrine and teach that sinners are saved on the bases of their own character.

Those who reject the fact of the Virgin Birth of Christ, His Atonement for sin, Resurrection, Spiritual Presence and Personal Return, are not Evangelical Christians. To my mind these men should be called naturalists, destructionists, disbelievers in the Supernatural in the Bible. They are not descendants of the Apostles, the Church fathers, and the great Reformers, but of the Gnostics of the first and second centuries, the Arians of the third century, the Rationalists and infidels of the eighteenth and nineteenth centuries.

The Modernists have made many false charges against Fundamentalists. They call them Medievalists, Obscurantists, Reactionaries, Non-progressive, Narrow-minded, Unscientific, Uneducated, Uncultured, Ignoramuses, Back Numbers, Mossbacks, Bigots, Traditionalists, Cranks, Crass Literalists, Hopelessly Benighted, etc.

By "literalists" Modernists mean that Fun-

damentalists take the Bible for what it says. But such a thrust only beclouds the real issue at stake. The question is: Is the Bible authority or is it not?

We all know that the Bible is made up in part of figurative, but more largely of literal language, and that the great principles of the Bible are clothed in literal language. But the Bible can be interpreted as we interpret other books, by the application of the principles of literary interpretation. This is a science all by itself. Scholarship aids us here, but common sense and a mind illuminated by the Holy Spirit are indispensable.

Fundamentalists know that the Bible is a progressive revelation of God, that in the Old Testament age God was dealing with the race in its infancy, and that He could reveal Himself but gradually, just as men had the capacity to understand Him, hence we naturally look for the highest revelation of Himself in His Son, Jesus Christ. When speaking of the infallibility of the Bible this fact should be kept in mind. Doubtless parts of the Bible are of more value than other parts, yet each part served the purpose for which it was given. The literal truths of the Bible were given to be lived out in daily life. Yes, the Bible is sternly and gloriously literal.

The charge that Fundamentalists are "opposed to progress and new knowledge" is the most absurd of all the contentions of Modernism. Modernists know that the greatest revival of learning followed in the wake of the Reformation, and that that revival is progressing to this day. Our American Public School System, and many of the numerous institutions of higher learning throughout the world, are the fruit of that revival. Where is there a great institution of learning, or even of charity that our Modernists have created? Harvard and Yale were established by Fundamentalists, but Modernists have usurped these centers of learning, and have proven false to both the purpose and spirit of their great founders.

And what is true of institutions is largely true of scientists. Many of the outstanding scientists of the last four hundred years received their inspiration from the study of the Bible, and in an Orthodox Christian atmosphere.

It was the placing of the Bible in the hands of the common people that has revolutionized our modern world. And who were the men who brought this great boon to humanity? They were Orthodox Fundamentalists, many of whom gave up their life in order to thus

advance true knowledge among men.

Sir Isaac Newton was an Orthodox Fundamentalist as were Lord Kelvin, Kepler and Pasteur. Hundreds of scientists of lesser note believed in the fundamentals of the Christian faith. It is Jesus Christ, the father of Fundamentalism, the greatest Fact and Force in history, who is the secret of all our progress, and not the Naturalists or Modernists in religion.

Christianity has always been the friend of science and progress. Between the Bible and true science there can be no conflict, for truth must be in harmony with itself. As Sir Robert Anderson said: "Never until our own time have Scripture and science been (so far) in accord, but the changes that have harmonized them have been in science and not in the Bible." And as Prof. Dana, the eminent geologist declared, "The first chapter of Genesis and science are in accord." Fundamentalists are not confusing material comforts and progress with spiritual progress.

It is in the society and wealth centers, which are economically conservative, where radicalism in religion is most strongly entrenched. While Christianity is not and never has been a class religion, nevertheless, Jesus pointed out in his day the danger of failing to properly value eternal verities. "Sell all that thou hast and give to the poor," and "In hell he lifted up his eyes being in torment," were words spoken regarding men of unconsecrated wealth.

Surely we have fallen upon strange times. That America needs great prophets today, of the John the Baptist type, is painfully evident. What the final result of Modernism will be, whether its defeat is near, or whether it will logically progress to the stage of giving a more open and active support to those political radicals who would overthrow our government, destroy our constitutional liberties, and the finest Christian civilization the world has ever known, the wisest are yet unable to prophesy. But the call to every true American patriot, to men and women of every Christian church, is louder today than ever before, to separate from our schools and churches those who now are clamoring for a system of religion which though boastful of its support of science, is at heart essentially pagan.

* * *

Give a man such a heart as the Son of God describes in the beatitudes, and a whole universe of sorrow cannot rob him of his blessedness.—*Spurgeon*.

Rocking the Boat



IN the BIBLE CHAMPION for March, 1920, we published an article, "Christian Science and the Churches," in which was presented the rather drastic treatment which the Rt. Rev. Irving P. Johnson, Episcopal Bishop of Colorado, devised for members of his communion who wanted to go over to a Christian Science church. It evidently struck a responsive chord elsewhere, for we saw it reprinted in a number of other journals.

The wide-awake, versatile Bishop is right on the job again in paying his respects to the remonstrant, recalcitrant, rebellious clergy of his denomination who are revolting against the House of Bishops and Pastoral they have put forth to steady the old ship Zion and keep it right side up in the lashing sea of present controversy. He has carried the Episcopal clergy of his own State with him, and what he says applies so well to the rebels against sound doctrine and right discipline in other denominations, that we are glad to give our readers the benefit of his keen and sage remarks.

"Who is rocking the boat?" asks the Bishop, And he goes on:

"Judged by the accusations made by a very small minority of clergy, it would seem to be that the bishops are guilty of this folly. There is an old proverb that reads, 'Gubernatorum vituperatio populo placet,' which, being loosely interpreted, means, 'Baiting bishops is nuts to the gallery.'

"The bishops are the officers of a very old liner, who are affirming the rules and regulations which have governed its operation for many centuries. If the boat is listing, it is due rather to the fact that this minority are all on one side, leaning farther out than is consistent with keeping the boat level. They are confident that they have a new science of navigation which has escaped the knowledge of the regular officers; that the boat is ready to sink unless they come to the rescue; and they are calling attention to their discovery by raising a din. The church has proved its seaworthy character through many similar revolts on the part of certain members of the crew. From the days of Arius down, groups of navigators have raised a clamor that the boat is sinking, and have built rafts and left the sinking ship. And almost invariably the rafts have foundered at sea.

Question of Rafts

"No one is preventing these present-day wise men of Gotham from forming a raft, or building a tub, in which to cross the ocean. What some of us object to is their determination to form their raft out of timbers of the boat while we are still at sea. The real question at issue is whether the church is a boat, with rules and officers and a definite route, or merely a collection of rafts.

"A boat has certain limitations which every person who embarks thereon accepts and which the officers are sworn to enforce. In the church there are certain scriptures, creeds and liturgies which embody the faith, 'as this church hath received the same,' and which the officers take a peculiarly sacred vow to minister so long as they wear the uniform. If the question is as to the virgin birth, they affirm it in unequivocal language.

St. Luke Was Gentleman

"As to the scriptures, St. Luke was a gentleman and a physician, and I prefer as a gentleman, if not a scholar, to accept the testimony of one who in all probability knew the virgin, and from the nature of his calling, would be the proper one to learn this of her. I know of no modernist who can secure any additional information on the subject. When men tell me that God in working out the moral purpose of the universe is confined to the laws of mechanical order, I am compelled, at the risk of being called an old fossil, to say, 'Fiddlesticks!' Until biologists and chemists can create the germinating principle in a grain of corn, I shall still adhere to my belief in 'the Holy Ghost as the Lord and Giver of Life.'

"As to the creeds, their statement is as definite as language can make it, and no one but a conjurer can make the language of the Nicene creed mean other than it says. 'As to the liturgy, the prayer book,' repeatedly asserts the same statement, 'the church's threefold voice has spoken plainly, in scriptures, creeds and liturgy.'

Pastoral Gives Promise

"The pastoral of the house of bishops merely reaffirms that which as bishops they promised at their consecration to affirm. It is my recollection, as one present upon the occasion, that the pastoral passed without a dissenting vote as the expression of the house.

"The bishops have put forth no theory of verbal inspiration. They have not attacked modern science. They are not 'fundamentalists.'

"'Fundamentalism' does not concern us in the Episcopal church and we must not let ourselves be jockeyed into a false position because of rumors. The true antidote to heresy is orthodoxy, not another heresy. There is all the difference in the world between one who believes that the constitution of the United States is verbally infallible and one who accepts the decisions of the Supreme Court as the interpreter of the constitution, in the same sense that a true churchman accepts the authority of the church as the interpreter of holy scriptures."

* * *

I believe that all the philosophy and literary criticism and the study of history, when rightly undertaken, will constitute an overwhelming argument in vindication of our belief in the Bible. I look for the coming of a good time, when men who now disparage and despise and set at naught this Book will treat it as the inspired Word of God.—*Francis L. Patton, LL. D.*

THE SANCTUARY

The Resurrection

1 Corinthians 15: 12-21

By Harry Boehme, D.D., Black Mountain, North Carolina



PAUL is writing to the Corinthians on Christian conduct, for surely they needed admonition as to how they should conduct themselves because Christ died for them. He died not only to save the soul but to save the body as well. When Adam fell he lost his body as well as his soul; he was a lost man altogether. And when Christ came to save His people, He came to save their bodies as well as their souls.

The body is the temple of the Holy Ghost and though for a while it may totter and fall and be food for worms, yet it shall live again. It shall be as Benjamin Franklin thought of it in his epitaph:

"Like the cover of an old book,

Its contents torn out

And stripped of its lettering and gilding,

Lies here food for worms.

But the work shall not be lost,

For it will (as he believes) appear once more

In a new and more elegant edition,

Revised and corrected by the Author."

Among the Corinthians were they who did not believe in the Resurrection of our Lord Jesus. They had much in common with the belief of the Sadducees, who denied the resurrection and future retribution in Sheol, asserting that the soul dies with the body.

But the keynote of Paul's preaching was the resurrection and he never neglected to sound a clear note on this subject. In fact, it is the soul of all Apostolic preaching. It is the cornerstone on which the church is built and with it stands or falls the Christian religion.

I. It has been the constant and immutable faith of the saints from the earliest dawn.

Abraham, who was willing to offer up his son Isaac, accounted that God was able to raise him from the dead; from whence also he received him in a figure, believing in the resurrection.

Hear the Patriarch Job: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

On the day of Pentecost Peter appealed for

his authority to the words of David, who sang of Christ, "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

"Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried and his sepulchre is with us this day. He, seeing this before, spake of the resurrection of Christ that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."

Therefore, may we not say that these arguments are absolute and conclusive proofs to those who believe in the Old Testament that the saints of old believed in a resurrection and that Jesus was predicted to rise from the grave.

II. Christ himself foretold that He would rise again. "Therefore doth the Father love me, because I lay down my life that I may take it again. No one taketh it from me but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment received I from my Father."

In answer to the Jews who asked for a sign he said, "Destroy this temple and in three days I will raise it up." "When, therefore, he was risen from the dead his disciples remembered that he had said this unto them; and they believed the Scripture and the word which Jesus had said."

Edersheim in *The Life and Times of Jesus* says, "The history of the life of Christ upon earth closes with a miracle as great as that of its inception. If the story of His Birth be true; we can believe that of His Resurrection; if that of His Resurrection be true, we can believe that of His Birth."

Christ was a unique Being, unique in His Virgin Birth, unique in His Teachings, unique in His Sinless Life and unique in His Death and Resurrection.

By His death upon the cross He became responsible for the sins of the world and by His resurrection we have the purpose of God shown to us of how God would destroy the works of Satan, for from the empty grave

emerges the joyful Easter Song—the song of hope.

To some this was not welcome news. It was not gladly received by the chief priests who gave the soldiers large money to say to the Governor that His disciples came by night and stole Him away while they slept. Well might they ask, "But will the Governor believe us?" "Ah, we will persuade him and secure you."

The penalty for a soldier to sleep at his post of duty is death. Would all the soldiers be asleep and sleep so soundly that men could roll away a large stone and steal away a body? Grant that a deep sleep did overcome all the Roman soldiers and that they all slept soundly and when they awoke found that His body was gone, how did the soldiers know that the disciples stole the body? When a man is sleeping he is unconscious as to what is going on.

If all the Roman soldiers were sound asleep when the body disappeared and they knew the disciples had stolen it, why was it necessary to pay them large money to state the truth? This calls for a greater marvel than the miracle of the Resurrection.

Bauer with his Hegelian theory says, "It is quite easy. It was a mere fiction instead of a fact. It was a resurrection to the disciples because they were looking forward to it and what a man looks for, he sees. It was not an Objective Resurrection but a Subjective belief of the disciples."

In answer to this let me reiterate, "Behold, some of the watch came into the city and shewed unto the chief priests all the things that were done." This does not appear to be mere fiction to the enemies of Jesus. To them the resurrection was not a mere Subjective state of mind but a real Objective one. It was a fact instead of a preconceived theory to the enemies of Christ.

Jesus appeared to Peter, to the eleven and then to the five hundred brethren at once. One man may have an hallucination but if eleven and later five hundred honest men and women all see the same risen Lord and testify to it and do so in the face of persecution and death, may we not believe them?

At least ten times Christ showed Himself to some of them in His visible form. Their witness to His resurrection drew upon them the hatred of the Jews, the mockery of the Greeks and the persecution of the Romans. What of it! They came to believe with absolute certainty in the resurrection as an historical fact. It formed the basis and sub-

stance of all their testimony concerning Him. The Alpha and Omega of their gospel was the testimony that Jesus Christ died and rose again from the dead according to the Scriptures. For it they were mocked, scourged, imprisoned, stoned, slain and crucified.

Strauss says, "This much must be acknowledged; that the apostles firmly believed that Jesus had risen; that gross fraud or falsehood on their part is wholly incompatible with the after life, heroism and martyrdom."

Schliermacher, another denier of the resurrection, says, "Why Jesus never died on the cross. He was not actually dead when they put Him in the tomb but He was in a swoon. The dampness of the tomb and the odor of the spices soon revived Him."

Think of it! Three women bearing spices to anoint Him said among themselves "Why shall we roll away the stone from the door of the sepulchre?" Could a weak man roll away a very great stone that three women could not?

From Oberammagau where the Passion Play is given we learn that the most excruciating pain is experienced by the one taking the place of Christ in hanging tied to a cross, but on Calvary there were nails driven in the hands and feet and a spear thrust that in itself alone would have brought death.

Then how could a man in that weakened condition walk from Jerusalem to Emmaus a distance of six miles?

Strauss, an enemy and a critic of Christ, speaks again: "A man who crept forth half dead from the grave is a fit subject for hospital and could never have so impressed the morals of the world. How could the appearance of one in such a weakened condition have produced such enthusiasm?"

In the last place, if Christ were not wholly dead when taken from the cross and was gradually revived it would have made Him a most unprincipled and unmoral being—for if we agree that the disciples were innocent of complicity, it shifts the fraud upon Christ Himself and that is what no man ever accused Christ of being—a fraud. Jesus knew that the disciples thought He died but He had not. He knew that they would lay down their lives for this fact, but He would not tell them different. He knew the Church would be built on this belief, but He would not tell them the truth. Now this no man charged Jesus of doing—lying.

Renau and Strauss say that Christ really did die on the cross and was buried, but the apostles and others believed he arose because

they saw visions of Him as risen. This is the famous Vision Theory. This at once encounters a host of difficulties. "The gospel account seems to admit a Bodily Resurrection," says Strauss. In the New Testament a vision, an apparition or an illusion is always so called and real facts are mentioned as such. "These visions were the outcome of a greatly excited imagination and a morbid state of the nervous system," says its originator.

But such visions always presuppose a hope of an event and this we know is the exact opposite of the fact for the appearance of Christ affrighted the beholders who thought it spectral and they were quieted only when the Master reassured them and when he bade them to handle Him saying, "for a spirit hath not flesh and bones as ye behold me having."

If the appearance were a vision or an illusion, how did it happen to last so long? A vision is an occurrence of seconds or at the most a few minutes but this one lasted in a walk from Jerusalem to Emmaus and appeared at least ten other times in different places and was seen by different people—the women, the disciples and the five hundred on one occasion. In effect it is to deny one miracle and to admit over five hundred others in its place. Instead of miraculous appearance, marvelous visions are substituted. Strauss further admits that only the Pharisees believed that there would be a resurrection at the last day.

To me the great difficulty which the Vision Theory must face is the simple question, "Where is the Body?" "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre and seeth the stone taken away from the sepulchre." She came to anoint his body and not to behold the risen Lord and finding the tomb empty, wept saying, "They have taken away my Lord and I know not where they have laid him."

When the disciples were told of His resurrection "They believed not." Peter and John ran to the tomb and looking in saw the linen clothes lying folded and the tomb empty, "For as yet they knew not the scripture that he must rise again from the dead. Then the disciples went away unto their own home." Surely these men did not steal the body of the Lord Jesus.

Jesus appeared unto the disciples assembled in the room saying unto them "Peace be unto you." Thomas was absent on the first day of the week from the congregation of the disciples and he did not see his Lord and when

told of the event refused to believe, saying, "Except I shall see in his hands the print of the nails and put my finger into the print of the nails and thrust my hand into his side, I will not believe."

But eight days later when Jesus again appeared and commanded Thomas to do these very things, he cried, "My Lord and my God." Surely these men did not steal the body of their Lord. Then who did? Was it the Jews or the Romans?

If the Jews, why did not they produce it and forever close the mouths of the apostles who went about everywhere preaching that Jesus Christ had risen from the grave? Peter at Pentecost charged the Jews with slaying Jesus with wicked hands and stated that God raised Him up and then he supported his claim by quoting the scriptures, saying, "This Jesus hath God raised up whereof we are witnesses." Surely in face of this the Jews, if they had stolen the body, would have produced it.

Had the Romans stolen the body, would they have hastened to tell the chief priests differently and then accept a bribe to tell a lie? Upholder of the Vision Theory, tell me where is the body of Christ? No answer comes.

Ask the apostles and they will say, "Unless the Resurrection of our Lord and Master had been a true historical fact our faith would have never lived, the foundation of the Church would have never been laid, the inscription on the banner of her armies would never have been inscribed, the quiet strength and the sweet comfort to every Christian heart would never have been given and the glorious hope of mankind would never have been raised, but Hallelujah, we can sing, 'The Lord is risen indeed.'"

The last theory that I will briefly touch upon is known as the Telegram Theory, the theory of a Divinely Wrought Vision, that this appearance of Jesus was a ray from His glory in heaven. But this leaves unexplained the firm belief of the disciples that it was the Lord who in the early morning by the shores of Tiberias prepared fish and bread for His beloved followers. If He Himself was the cause of the vision, He would have made it clear that they were visions and not His body.

The modern theory of Comparative Religion says, "Why how can this body be both material and super-sensuous?" To Mary Magdalene he says, "Touch me not for I have not yet ascended to my Father." Then, appearing to the disciples in the room where the doors are shut, he says on the second occasion

to Thomas, "Reach hither thy finger and behold my hands and reach hither thy hand and thrust it into my side." Are these a bundle of contradictions? Not a bit of it. Tell me that vapor can be seen but not handled, steam can be seen but not handled, water can be seen and handled and yet vapor, steam and water are one.

The trouble lies not in the Resurrection of Jesus but in the hearts of men.

Hallucination! Yes, in the hearts and heads of the authors of these false theories.

How sad the spectacle to see a mighty rhetorician, such as Dr. Harry Emerson Fosdick, standing in the pulpit that one day was among the mightiest in our land, orthodox, conservative, true to the faith, and ever lifting high the torch of truth, writing these words, "I have never been able to make real to myself the meaning of the revived body. I frankly am in the dark. Perhaps some time the light will break."

A dead Christ might have been as Buddha or Confucius, a teacher and a wonder worker, and ever remembered and loved as such. But only a Risen and a Living Christ could be the Saviour of the world, the Life Giver to all men. With George Matheson, I believe "Jesus had in Him the root of immortality—something which made it inconceivable that His flesh should see corruption. That thing was holiness. His purity of heart demanded that He should see God and not corruption. The secret of His immortality was in Himself, not in His resurrection. He loosed the pains of death because He was Himself stronger than death. That strength is our hope of glory."

What is the meaning of Easter morning? Let us once more ask Paul. "He has had his eye on both the night and the morning aspect of the Portrait. He has studied it amid the shadows; he has studied it in the roseate hours. He describes the value of Christ's resurrection in the memorable words, 'He was raised for our justification.' Easter morning sent a sunbeam of heaven over every inch of that gallery, which held the Portrait of Jesus."

Paul says, "And last of all He was seen of me also, as one born out of due time." Let us take the apostolic formula of supposition "If Christ be not risen," then what certain inevitable deductions follow?

1. Our preaching is vain because all our preaching rests upon two things: the cross of Calvary and the empty tomb. They are the Alpha and the Omega of all our preaching.

If Christ be not risen then His teaching was false for He very clearly taught that He would rise again. The Jews ever wanted to see a sign and His one final sign was that of His resurrection. "We would see a sign from thee, Master." "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." What did He mean? They did not know then, but looking back it was perfectly clear.

If Christ be not risen then is the gospel a false message for it is not a message of good tidings but vain words that appeal to the most sacred in man only to deceive. The keynote of Paul's preaching was that "It is Christ Jesus that died, yea rather, that was raised from the dead."

2. If Christ be not risen your faith is also vain, because our faith rests upon our preaching. If our doctrine is wrong then is our faith wrong, and if our faith is wrong we have builded on shifting sands which have no sure foundation: Unless Jesus of Nazareth rose from the grave, then we have been following "cunningly devised fables" and have been greatly deceived. This much the very enemies of Christ will concede for Strauss said, "The resurrection is the centre of the centre."

Our faith is a conviction that God exists and is provider of our daily bread as also He is a bestower of eternal life through Christ. Now this faith is devoid of truth if Christ be not risen. "If Christ be not risen we are false witnesses of God, because we have testified of God that He raised up Christ: whom He raised not up if so be that the dead rise not."

Call some of the witnesses of Christ and every one will testify as to the resurrection of their Lord and Saviour.

First call Peter and say, Peter, did you see Him? Yes, and He nearly broke my heart. I denied Him and swore that I never knew Him and when Mary Magdalene told us that He was not in the tomb, John and I ran to the sepulchre and found it empty. I beheld the linen clothes laid by themselves and the napkin that was about his head, not lying with the linen clothes, but wrapped together by itself and when I departed to my home I wondered at the things which were come to pass. Later when He met us by the sea of Tiberius in the early morning would you believe that He had on a fire of coals prepared fish and bread and when we had dined He looked on me and said, "Simon, son of Jonas

"lovest thou me?" He almost broke my heart when he asked me thrice the same question. His severities were terrific because they were so tender. I was wishing he had upbraided, rebuked and reproached me for denying Him but no, no, He broke my heart by asking me if I loved Him and when I confessed that I did, He said, "Feed my sheep." This is the message that I would bring to the whole world "that God hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

James, come and tell us, did you know Him? Yes, He was my brother. I did not believe He was the Christ of God when He lived and slept in the same house and worked in the same carpenter shop. He told many wonderful stories but how could I believe until I saw Him risen from the dead? Now I believe and I wrote a book about my faith.

Thomas, you knew that some of the disciples were fishermen and they told you marvellous stories before, and when they said "We have seen the Lord" you would not believe but said, "Except I shall see in his hands the print of the nails and put my finger into the print of the nails and thrust my hand into his side, I will not believe." Tell us, now do you believe? Ah, yes, He told me to do the very things I said I must do to believe and I cried "My Lord and my God." Then, very quietly He spoke, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed."

Paul, did you see Him? Yes, as one born out of due time, I was honored by His appearing to me on the Damascus Road. I am glad to make this testimony, "If Christ be not risen we are false witnesses of God, because we have testified of God that he raised up Christ: whom he raised not up if so be that the dead rise not."

"If Christ be not raised ye are yet in your sins." The shackles of sin yet bind us fast, for how can a defeated man break our shackles? How can He save others when Himself He could not save? Yea, if Christ be not risen He yet is bound by the shackles of death and ye are lost in your sins. There can be no Saviour in Christ, no sin bearer nor a giver of eternal life unless He arose. The cross stands to mock the hopes of men unless the tomb be empty. If Christ be not risen, then the atoning value of His death cannot be maintained and it is worth your notice that the doctrine of the Atonement is always held in doubt when men call in question the Resurrection of Christ.

"If Christ be not risen then they also which are fallen asleep in Christ are perished." The dying martyr with a song on his lips passed out into the glory world. Many calling upon the name of Jesus gave their bodies to the fagot's flame, the lion's hunger and the persecutor's rage. They rejoiced because they believed it was far better to die and be with Him—poor deceived creatures if Christ be not raised.

The martyr, Stephen, with face shining like an angel, raised his eyes toward heaven saying, "I see Jesus by the right hand of the Father" and praying "Lord Jesus, receive my spirit," fell asleep.

If Christ be not risen, we have no authoritative message concerning the life beyond. If He did not rise from the dead, then no man has a well-founded hope of seeing again the departed loved one. If Christ be not risen there comes no promise to his heart when he sighs for the touch of the vanished hand and the sound of a voice that is still.

Let us then go to our cemeteries and remove those comforting inscriptions that we have placed upon the last resting place of our beloved dead and in their stead write, "Death is an eternal sleep." And over the gates of every City of the Dead cut deep in the granite the words Dante saw above the gates of hell, "All hope abandon, ye who enter here." "If in this life only we have hope in Christ, we are of all men most miserable."

"But now is Christ risen from the dead and become the first fruits of them that slept." Thank God for this passage. Thank Him that they sealed His tomb but it could not hold Christ. The angels from the mighty celestial choir rolled the stone away and pointing upward, said, "He is not here, he is risen. Why seek ye the living among the dead?"

Can I not suffer since Christ suffered? Can I not die since Christ died? Let the grave be my final resting place since Christ rested there. What is it for me to sleep a while if I am Christ's and He is mine?

This reconciles me to the parting of my dear dead in Christ. I can stand over the grave and look down and say, "O, death, where is thy sting? O, grave, where is thy victory?"

Then, looking up, I can say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Some years ago in the Blue Ridge Mountains of Kentucky, far back from the beaten roads of travel, I was awakened one joyous

Easter morning by a carol far away and as it came nearer I heard quite distinctly the words, "He arose, Hallelujah, He arose."

"Up' from the grave He arose
With a mighty triumph o'er His foes,
He arose a victor from the dark domain
And He lives forever with His Saints to reign:

He arose! He arose!
Hallelujah, Christ arose!"

I close with the words of that disciple whom Jesus loved: "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Easter at Antioch

By David James Burrell, D.D., LL.D., New York City

Then Paul stood up and beckoning with his hands, said—Acts 13: 16.



It is Sabbath morning in Antioch. At the call of the ram'shorn the Jews are assembling in their Synagogue. Let us enter. At the further end stands a desk for the reader. Above that is the women's gallery; their faces can be seen behind the partition of lattice-work. On the side of the room toward Jerusalem is the ark or chest for the sacred scrolls. Seats for the worshippers are arranged according to their station, those for the rabbis being nearest the reader's desk. As each attendant enters he casts a scarf over his shoulder, the sacred tallith with its four tassels.

Among the worshippers today are two strangers. One of them is a man of imposing presence and benignant countenance, with clear, kindly eyes; a gracious man known as "the Son of Consolation." His companion is of smaller stature, described as a man "of mean presence," with stooping shoulders and defective sight. These two find their way to the rabbinical seats.

The Service—The service commences with a prayer recited by the reader or "Angel of the Assembly." Then the Chazan brings from the ark the sacred scroll, out of which is read the Scripture lesson for the day. After that comes singing from the Psalter, which is the Hebrew hymn-book. Then the service is thrown open, according to custom, to such as occupy rabbinical seats. A special invitation is extended to the two strangers. "Men and brethren," says the leader, "if ye have any word of exhortation for the people, say on."

Paul Preaches—There is a murmur of curiosity and expectancy. Paul rises and beckons with his hand for silence. Thus at the very outset he shows himself a master of dialectics. He has been familiar with forensic disputation in the Sanhedrin in former years; but today he makes his maiden effort as a minister of Christ.

The Text—He finds his text in the sixteenth Psalm, which was probably the lesson of the day: "*I have set the Lord always before me. Because he is at my right hand I shall not be moved. Therefore my heart is glad and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption.*" The title of this Psalm is *Michtam*, or "hiding." Christ hides himself here behind the lattice of prophecy a thousand years before his advent. The Old Testament is full of such "hidings," which are disclosed only to open-minded seekers after truth. "Search the Scriptures," said Jesus, "for these are they which testify of me."

The Exordium—The preacher begins with an historical resume, tracing the footsteps of The Messiah from the Exodus to the Cross.

The striking feature of this introduction is its resemblance to a speech which Paul had heard twelve years before in the hall Gazith. At that time he was probably a member of the Sanhedrin. The deacon Stephen was brought before that tribunal for trial. In making his defense he began with the call of Abraham and followed the golden thread of Messianic prediction through the whole history of Israel until, overcome with indignation at the people's hardness of heart and casting prudence to the winds, he cried out: "*Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost! As your fathers did, so do ye. Which of the prophets have not your fathers persecuted? They have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers!*"

At this point the audience, cut to the heart gnashed on him with their teeth and ran upon him with one accord. They cast him out beyond the city walls and stoned him. As he bowed his bruised and bleeding face before

the storm of missiles he cried, "Lord, Jesus, receive my spirit" and again, "Lord, lay not this sin to their charge!"

While this was transpiring the clothes of the ringleaders were held by young Saul of Tarsus, who today in the Synagogue at Antioch preaches the gospel of Christ. His words are an echo of Stephen's, as if the martyr's voice had fallen upon the sensitive plate of a phonograph to be kept and reproduced in after time. So true is it that, though the saints rest from their labors, their words as well as their works do follow them.

The introduction which leads on to the death and burial of Jesus, is concluded with the abrupt words, "But God raised him from the dead!" and he continues, "We thus declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children in that he hath raised up Jesus again, as it is written, 'Thou art my Son; this day have I begotten thee.'"

The Argument—In laying down this proposition of the Resurrection, observe how Paul begins with God. It is impossible to pursue the argument otherwise: for only upon the assumption of Omnipotence can we discover any antecedent probability or even possibility of a triumph over death. But Paul's brain and conscience and heart are filled with the consciousness of God. His life is overarched by the divine Presence. In his philosophy all things are of God and through God and for God.

After showing that the Resurrection is possible, by the affirmation of almighty power, he reviews the Messianic prophecies. Three in particular are referred to:

1. "Thou art my Son; this day have I begotten thee" (Psa, 2:7): Here is a clear statement of the supernatural birth of Jesus (see Isaiah 7:14 and Luke 1:35). All are sons by creation; many are sons by adoption; but God has only one begotten Son.

2. "I will give you the sure mercies of David" (Isaiah 55:3). The reference here is to the promise of salvation through the vicarious death of Christ, whom David, in common with all the patriarchs and prophets, "saw afar off." (Heb. 11:13.)

3. "Thou wilt not leave my soul in Sheol (*i.e.*, the grave), neither wilt thou suffer thine Holy One to see corruption" (Psalm 16:10). It thus appears that Jesus in assuming our humanity went even through the gateway of the grave and so glorified it,

"No more a charnel-house, to fence
The relics of lost innocence,
A vault of ruin and decay.
The imprisoning stone is rolled away;
'Tis now a place where angels use
To come and go with heavenly news,
And in the ears of mourners say,
'Come, see the place where Jesus lay!'"

So far forth the preacher was going over familiar ground. The hope of Messiah's triumph over death was commonly known as "*the Hope of Israel*." It lay in the Old Testament like Aaron's rod in the Ark of the Covenant: cut off from the parent stem, shut out from air and sunlight, yet in fulness of time putting forth tokens of newness of life.

Men have always feared Death. They have spoken of "the King of Terrors." They have seen him stalking through palace gates and bending low to enter cottage doors. They have known that the time was coming when they must take their turn in bowing before him. This fear, however, was relieved by the hope of the coming One who would conquer sin and bind at his girdle the keys of death and of hell. All human-kind were in bondage under sin and in subjection unto death, like the garrison of a beleaguered city, gaunt with hunger and desperate, gazing wistfully into the distance with a forlorn hope. The story of the bursting of the sepulchre in Joseph's garden was like a bugle-blast on the distant hills, followed by the footfall of an army of deliverance. "We declare unto you glad tidings," says Paul, "how that the promise made unto the fathers is fulfilled unto us!"

Observe, he does not undertake to prove the resurrection of Christ. The reason is obvious. It was beyond the necessity of proof. Had one risen in the assembly and cried, "I doubt it!" scores of reliable witnesses could have been summoned to certify that they had seen Jesus alive after his crucifixion, had talked with him, had bowed under his benediction, and had seen him vanish in the opening clouds of heaven. Scores? Ay, hundreds upon hundreds, for this thing was not done in a corner. He was seen "by above five hundred at once."

We are now nineteen hundred years beyond the event; and yet the proofs of the resurrection are so striking that no fair-minded man will resist them. Dr. Arnold of Rugby, one of the profoundest students of history, said, "I do not know of any historical fact more substantially proven by cumulative evidence than the resurrection of Jesus Christ."

The Application—The practical impor-

tance of this doctrine is set forth by Paul, here and more elaborately elsewhere, as a sign and a seal.

It is a sign of the divinity of Jesus. His enemies were continually clamoring for a sign. He professed to be their Messiah. "Show us a sign," they said, "and we will believe thee." He answered, "There shall no sign be given but the sign of the Prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."

On this miracle the Lord adventured the truth of his Messianic claims and the integrity of his redemptive work; as it is written, "He showed himself to be the Son of God with power by his resurrection from the dead." (Rom. 1:4.) Being superior to the King of Terrors, he hath upon his vesture and upon his thigh written a name, "King of kings and Lord of lords." In this he presents his credentials, by this he corroborates his teaching; and hereby certifies the effectiveness of his redemptive work.

This miracle is also a seal of the covenant. Because he liveth, we shall live also.

We stand gazing out towards an unknown world, bewildered and questioning, "If a man die, will he live again?" Our fathers dreamed of life and immortality—dreamed and hoped and wondered—but now since Christ has risen the shadows are gone; we dream no more; in him life and immortality are brought to light!

Paul elsewhere (1 Cor. 15) pursues the argument to a triumphant conclusion on this wise. "*O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.*"

The Peroration—This Easter sermon closes with an impressive offer of salvation in the name of the risen Christ: "*Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.*" In other words he who conquered death is able to save unto the uttermost all who by faith will come unto him.

The Outcome—There was great excitement in the Synagogue. Paul was urged to preach again; and "the next Sabbath almost the whole city came together to hear him."

Many were converted; but the Jews were solidly arrayed against him and presently succeeded in "expelling him from their coasts."

In hearing the reading of a Will you do not care particularly for its phrasing; what you want to know is whether it mentions you by name or not. "To you is the word of this salvation sent!" The miracle of the open sepulcher means that life and immortality are brought to light for you, if you consent to have it so.

Let us revive again the familiar greeting of the early Christians. "The Lord is risen indeed!" For it is because he lives that his blood has cleansing power. It is because he lives that everlasting life can confidently be promised to all who believe in him. It is because he lives that our labor of love is not love's labor lost. It is because he lives that we, by the practice of his presence, expect to attain unto the measure of the fullness of character through him. It is because he lives that we live also and shall live forever with him.

There is a whole system of theology in the chorus of a hymn that Charles Alexander used to sing:

"Living he loved me; dying he saved me;
Buried he carried my sins far away;
Rising he justified freely forever;
One day he's coming, O glorious day!"

If these things are so what manner of persons ought we to be! For our life is hid with Christ in God. Our death is merely turning a bend in the road and going right on. We are to be "forever with the Lord." We shall behold him whom our soul loveth—*hisce oculis*—"with these very eyes!"

O happy heaven. O eternity of bliss!

Grace

1. Its Source: 1 Tim. 1:2.
2. Its Channel: John 1:17.
3. Its Character: Abounding, 2 Cor. 9:8; Rich, Eph. 1:7; Abundant, 1 Tim. 1:14; Sufficient, 2 Cor. 12:9; Glorious, Eph. 1:6.
4. Subjects: The Sinner, 1 Tim. 1:14, 15; the Saint, Eph. 3:8; Humble, 1 Pet. 5:5.
5. Its Results: I am called, Gal. 1:15; I am saved, Eph. 2:5; I am justified, Rom. 3:24; I serve, Heb. 12:28; I hope, 2 Thess. 2:16.—*Charles Inglis.*

* * *

Concentrate all your thoughts upon the work in hand. The sun's rays do not burn until brought to a focus.—*Alexander C. Bell*

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Long Pine, Nebraska

The resurrection of a soul is seen in the Bible portrayal of Mary Mag-da-le-ne. April is the Easter month. When a soul awakens to the spiritual life that is a greater miracle than the rising of Jesus from the Tomb of Joseph in Arimathea. Yet this miracle is being enacted by the million in this present age. "He that hath ears to hear let him hear" what the Holy Spirit says through the conversion of a soul.

Mary Magdalene Meets Jesus

Luke 7:36 to Luke 8:3

It is popularly believed that the "woman that was a sinner," who anointed the feet of Jesus in the house of the Pharisee, was Mary Magdalene. That may not be true; but the cases are so similar that in this account we can see Mary's introduction to Jesus. He found her full of sin and He left her full of grace and pure womanly love. Mary having been forgiven much and cured much naturally had an overpowering and empowering love for Jesus.

Saul of Tarsus met Jesus Christ on his way to Damascus. Many have met Christ this year of Grace 1924. Some have had revolutionary feelings and others have come calmly into His presence, and have felt the pulse of new life. Some have been forgiven little, because there was little to forgive, but others have been forgiven much, because they had sinned much. In every case the knowledge that sin has been forgiven brings a new interest in Christ, and a love for Him. Some more, some less; but in every case there is enough cause for a very supreme love.

If today there were more of the realization of sinfulness there would be more love to Christ. Mary Magdalene was a type of those that have such a love for Christ that it engulfs all other love. We cannot tell whether she realized her sinfulness before she met Jesus, or just when she met him; but doubtless she felt like the "woman that was a sinner." She wept at His feet, and was willing to give Him all that was dearest to her heart.

Mary showed the reality of her devotion in ministering to Jesus, and in this she found her supreme satisfaction and rapturous joy. What a life she lived as she went with others from village to village, from city to city, with Jesus and His disciples! If we have met Christ and really love Him, then we too will go wherever He would lead us by His Spirit;

and no sacrifice for Him would seem too great. "He that is not willing to leave father and mother for my sake is not worthy of me." "And everyone that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake shall receive a hundredfold, and shall inherit eternal life." (Matt. 19:29.)

Mary Magdalene at the Cross

John 19:23-27. Matthew 27:55-61

When Jesus was taken prisoner the disciples fled. "All shall be offended because of me this night." John at least witnessed the crucifixion. Mary Magdalene and the other Marys remained through the awful ordeal. They watched from afar; then they went near and stood by the Cross. When Joseph of Arimathea and Nicodemus laid the body of Jesus in the Tomb, Mary Magdalene saw where they laid Him.

Suffering is one of life's mysteries. Woman has always suffered most; and woman is always readiest to sympathize with those that suffer, and to minister to the utmost. The women of Jerusalem had organized a club to minister to those that were crucified; and they furnished a drugged drink to be given to these unfortunates, to lessen their suffering. It was this kind of drink that was first offered to Jesus, which He refused; but at the last when He had drunk the cup of suffering to its dregs, he said, "I thirst"; and they gave Him a taste of vinegar, to moisten His lips. Then He said, "It is finished: and He bowed His head and gave up His spirit."

Calumny had poisoned the minds of many against Jesus; but Mary Magdalene would believe nothing against her divine Master. She knew His condemnation was unjust, that He was innocent, that He was suffering because He was good. She saw in Him something of the hero that He was. Her devotion increased. We can show our devotion the better when many are indifferent to Christ

and His Church, when men talk against His holy name. More than this, we should show our devotion to Christ by defending His disciples that are falsely accused. There is need for the Marys today to still the gossip of slander and to stand up for those falsely represented; and what is thus done in His Name, Christ accepts as done to Himself.

Mary Magdalene at the Tomb

John 20:1-10

Mary Magdalene was first at the Tomb, on the Resurrection morning. She even preceded the other Marys, "while it was yet dark." Being once the despised "Woman of Magdala," she naturally avoided the company of the others in her deepest grief. Loving exceedingly much, she hastened to the Tomb, just to be near the place where the body of her Saviour lay. She knew she could do nothing. She saw the stone rolled away. She hurried to Peter and John, saying that some one had stolen the body. She returned with them, and remained in the garden, outside the Tomb, nursing her grief, weeping.

What a picture of mourning love! The Friend is beyond our help. We believe that he is better off. We could not wish him back to this world of sin and suffering and unjust treatment. But we come near to the forsaken body, that our imagination may be helped, that we may realize as best we can the presence of the one who has filled our heart. We know that he is not in the body, and that the body is no longer he; yet he may be hovering near. Lazarus hovered near for four days, waiting to be returned by the Saviour. And so our heart's ache is eased, and memory is stimulated, and fellowship restored.

Mary found the stone rolled away. She had thought of the stone, and it lay heavy between her and her Saviour; but now in her loving tribute to Him she found the impediment removed. My Father died some years ago, almost a score; and hundreds of miles lay between him and me when he died. I could not even be present at his funeral; but this stone was rolled away. Ever since he escaped the body, as Jesus escaped the Tomb, he has seemed very near, without anything to separate us. He is the same loving father still. In the same way, though deeper and higher and broader, I feel the presence of the Heavenly Father Whom I have not yet seen. Absolutely everyone may feel, and ought to feel that Jesus Christ is near us, by His Holy Spirit, abiding in our heart, shaping our life,

shielding us from dangers seen and unseen living in us our very life.

Mary Magdalene First to see Christ

John 20:11-18

Mary Magdalene, from whom seven devils had been cast out, was the first to meet Christ after His Resurrection! He did not first of all appear to His Mother Mary, nor to Peter nor even to John, "the disciple whom He loved." Mary Magdalene was near the tomb weeping. Then she looked into the Tomb. She saw two angels in white, and they spoke to her words of comfort, "Woman, why weepest thou?" When she turned back from the Tomb, Jesus Christ was standing before her, and He spoke the same words. She did not recognize Him, until He said her name as of old. Then her eyes were opened, and through her tears she saw clearly. Her heart gushed forth in the word, "Rabboni"!

The privilege of seeing Christ in spirit to day is not reserved for the high of earth's esteem, nor even for those in high positions in the Church, nor for those that have done some great, spectacular thing. Stranger still it is not for those chosen to become great in the eyes of men. Who was Mary Magdalene? What did she ever do, before or after this occasion, of great moment? She saw Christ first, was thus honored by Him above all others of earth, because of her great love and devotion. Jesus was King of all the earth and the eternal Son of God, yet He was cradled in a manger, and lived many years an obscure life. So it is in this world the lowliest may be the most spiritually minded and the greatest lovers of Christ; and they receive His blessing accordingly. Compared with this nothing else matters much.

Christ's honor was shown and her devotion proved by her mission to the disciples. "Go and say to them." If Christ is risen in our soul, then let us prove our love and devotion by going out after others, to tell them the love of Christ and the will of God.

* * *

—Lo, Peter, is walking upon the waves. Two hands uphold him: the hand of Christ's power laid hold on him; the hand of his faith laid hold on the power of Christ's commanding. Had not Christ's hand been powerful that faith had been in vain; had not that faith of his been strongly fixed upon Christ, that power had not been effectual to his preservation.—*Joseph Hall.*

LIBRARY TABLE

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

The Bible Versus the Secretary. By Rev. Franklin M. Sprague, A.M. The Stratford Company, 234-230 Boylston Street, Boston, Mass. \$2.00.

The title of this excellent book requires some explanation. One of the official secretaries of the Educational Society of a leading denomination some time ago published a series of articles in a weekly religious paper. Although the denomination is committed by its standards to the Holy Scriptures, yet the secretary's article contained so many criticisms of the evangelical view of the Christian religion that Mr. Sprague rightly decided that silence was no longer a virtue, but rather would be cowardice. Thus he has taken up the said perverter's assertions one by one and has shown that they have three serious defects: they are anti-Biblical; they are out of accord with the fundamental principles of the denomination of which the said employe is an ordained minister; they reveal numerous logical and ethical deficiencies. Mr. Sprague is right: the rationalists are poor reasoners; they are not experts in the praxis of which they boast the most loudly. Sometimes we think that, if their logical powers were better trained, they would be better and more spiritually minded Christians. Mr. Sprague has not only answered the heretical secretary in a most effective way, but has, besides, set up a fine and telling apologetic for the evangelical faith, which accepts an undiminished Bible and an undiminished Christ. That is just what this sin-stricken world needs. God bless this author for his brave stand!

Inspiration or Evolution. By Rev. William B. Riley, D.D. Union Gospel Publishing Company, Cleveland, Ohio. \$1.50.

Every one who believes in the fundamentals of our holy religion and appreciates the present peril to which it is exposed through modernism and unproved scientific speculation, should get this book and read it at once. Such books wake one up to the real situation today in the religious world. This is no time for the *laissez-faire* policy. Dr. Riley says of this book that it is "a call to arms." The danger is imminent. It is no time to

sleep at one's post. By incontrovertible proofs he shows how utterly inadequate the evolution theory is to produce the Bible. If it were the product of evolution, that would afford direct proof that evolution produces the greatest imposture known to the world, for the Biblical writers claim to receive their messages directly from God Himself, not through any long-drawn and roundabout natural process. There is not a line in the Bible to show that the Bible was produced in that way. If evolution gives birth to such a host of falsifiers, *cui bono?* You cannot trust it in anything. By citing many concrete cases Dr. Riley shows that evolution tends to atheism—at least, to agnosticism. Witness Darwin, Huxley and Spencer. It also tends to anarchy. Civilization is not an evolution. Its teaching in the schools sovietizes the State. Its teaching in tax-supported schools is unfair to millions of Christian people. There are also chapters in the book on "the perils of Christian education," "the present crisis in the church," "the skeptic's philosophy," and the dangers of the "modernist" movement.

Dr. Riley is sometimes severe in controversy, but his language is not the result of anger, but of red-blooded earnestness.

Amazing Grace: Messages on the Grace of God as Manifested in the Soul's Salvation and Enrichment. By Professor George W. Ridout, D.D., Asbury College, Wilmore, Ky. Fleming H. Revell Company, New York and Chicago. \$1.25.

Besides the deep spiritual quality of this book, it might be said to be a thesaurus of information on the subject of salvation by grace. Many quotations from the very elect among spiritually minded writers enrich the pages. The most beautiful hymns of all the ages are brought into service, and make the pages attractive. Numerous instances of the marvelous power of grace in conquering sin are narrated, like the conversion of John Newton, Colonel Gardiner, Jim Owen, and others. No one can doubt the power of God's grace in Jesus Christ in giving "twice-born men" to the church. The author is right in setting forth the saving power of grace and the

need of simple faith at this time, when so many people are depending on human wisdom to solve the spiritual issues of the soul. We hope this book will be widely circulated and prayerfully read; it will bring sinners to Christ for salvation; it will enrich the lives of those already saved.

War: Its Causes, Consequences and Cure. By Kirby Page. George H. Doran Company, New York. Cloth, \$1.25; pamphlet, 15 cents.

This book is recommended for careful study. The introduction is written by Dr. Fosdick; but whatever we may think of his theology, we can agree for the most part with him on the subject of war. Whether war in all circumstances should be outlawed, is a mooted question today among sincere Christian people, and it may be possible to go to extremes. However, it would seem to be impossible to go too far in trying to impress upon rulers and diplomats that war is always undesirable; that it always leaves an aftermath of evils and wretchedness, and that there are other and far better ways of arbitrating disputes among the nations of the earth. Let the sentiment against war spread more and more. While we do not feel competent to pronounce judgment upon everything in this book, we think it ought to be read judiciously by all people who are looking for the day when wars shall be no more; and may the number of such people ever multiply.

Only Man? By Charles A. Blanchard, D.D. The Bible Institute Colportage Association, 836 North La Salle Street, Chicago, Ill. \$1.00 net.

Writing in a clear, terse style, Dr. Blanchard has given us a convincing book. It is a pleasure to read after one who commands such lucid English and who has so rugged and definite a faith. We do not see how any of the critics, however strong their subjective prejudices may be, can resist the author's arguments, if they will give them earnest consideration. Every time he drives his premises to their logical conclusion. Dr. Blanchard has been the president of Wheaton College for many years, and therefore has had much experience in dealing with youthful minds. He therefore knows how to think clearly and put things forcefully. He never befogs a subject. His logic is the direct logic of an unsullied mind. He does not need winding logical processes, because he has no other interest than to advocate the pure truth. It must be a rich privilege for students to sit under his instruction, and feel the power and earnest-

ness of his reasoning. Dr. Blanchard is conversant with the literature of the dismembering critics; his conviction that the Bible is throughout the God-breathed Word is not based on lack of knowledge, but is a decision arrived at after canvassing the whole field. His discussion on miracles is particularly satisfying, and it is relevant to the position today to deny the supernatural. If you want the fibers of your faith to be reinforced and knit together strongly, get and read this book.

Christian Faith and Evolution. By Howard Agnew Johnston, Ph.D., D.D. George H. Doran Company, New York. 15 cents per copy; \$1.50 per dozen; \$10.00 per hundred.

In a previous number of this journal we gave a hearty review of Dr. Johnston's book, "Scientific Christian Thinking for Young People." What we said then, we re-endorse now. It is a most valuable book in that it helps to strengthen faith, and deals effectively with the mischievous errors of the day. The booklet above noted is a reprint of Chapter VII of the book. It is notable for the incisiveness with which it points out the weak points in the present fad of evolution and shows that the doctrine of divine creation as the Bible teaches is the only rational and adequate explanation of the phenomena of the world taken in the large and in its minutiae. Get the booklet; it is worth while.

Who Wrote the Bible? Has God Spoken, or Conflict and Conquest in Holiness. By J. C. Massee, D.D. Fleming H. Revell Company, New York, Chicago and London. \$1.50 net.

The pastor of Tremont Temple Baptist Church, Boston, is a great preacher. Preaching is his *forte*, his chief business in life. He divides his interest with nothing else. Preaching the gospel has no rival in his heart. For that reason his sermons are effective; they accomplish the primary purpose of preaching: the edification of saints and the conversion of sinners. When this series of sermons was delivered in Tremont Temple, they accomplished these practical results.

The sermons comprise an exposition and application of the book of Joshua. It is wonderful how rich and varied and modern the history of Joshua can be made. Dr. Massee insists rightly that "all Scripture, being God-breathed, is profitable for instruction," that is, for discipline. He proves it in this volume. He extracts the honey of spiritual joy and life from all the various incidents in Joshua's career. They are good, very good

discourses. They do not deal in controversy, although all of us know that Dr. Massee's faith is of the stalwart kind.

With Christ After the Lost: A Search for Souls. By L. R. Scarborough, B.A., D.D. George H. Doran Company, New York. \$1.50 net.

One cannot praise this book too highly. An author and preacher who loves souls as Dr. Scarborough does, and who is so devoted to their rescue, could not but write an absorbing and instructive book. Such a man cannot be a sensationalist. He is too much in earnest. His mind is too much concentrated on the one thing—the recovery of souls to and for Christ. Here is also a clue to the humility and sincerity of his religion. In his "Foreword" he acknowledges his indebtedness to a number of persons for their hallowed influence upon him. Among them are these: "To his devoted preacher-father, under whose soulful sermons and inspiring life he learned to love lost men; to a sainted mother, whose prayers were answered in his call to preach, and by whose efforts he was led to see himself a sinner and to find Christ as his Saviour." You can trust a man who thus obeys the commandment to honor father and mother.

The outstanding note of this good and noble book is this: the Bible God's inspired Book; Christ the only, and all-sufficient Saviour. Look at the number of citations of Scripture, and note how every human need is met by the apposite teaching of the gospel. Yet the author does not disregard methods in evangelism. Mere earnestness is not enough to warrant success, however necessary; it must be supplemented by good judgment and well adapted means. The several parts will indicate the rich contents of the book: "Part I: Some spiritual Pre-requisites; Part II: Some Inspiring Examples; Part III: The Way to Win; Part IV: Personal Work; Part V: Scripture Passages for Workers."

Theologie des Alten Testaments. By Dr. Eduard Koenig, Professor of Theology in the University of Bonn, Germany. Christian Belser, Publisher, Stuttgart, Germany. Price \$1.50.

Die Messianischen Weissagungen des Alten Testaments. By Dr. Eduard Koenig, of Bonn University. Christian Belser, Pub., Stuttgart, Germany. Price \$1.00.

Here are two volumes of priceless value, written by a great critical scholar of Germany who upholds the historicity of the Old Testament Scriptures. He may not be averse

to the view that Moses had documents in hand when he wrote the Pentateuch, but, whether the great lawgiver had them or not, Dr. Koenig holds that he was divinely inspired, and wrote the history correctly. Thus the patriarchs were real historical characters, and were called and directed of God, as the Bible teaches. They were not mythical beings, nor do their names merely stand for wandering tribes of Semitic people. It is most encouraging to know that an Old Testament scholar, who has no superior anywhere and very few peers, has taken so conservative a position, and upholds it with so much ability. Dean Henry Wace, as we showed in a previous number of this magazine, has warmly endorsed these books, and includes Dr. Koenig among the evangelical scholars. The volumes are quite large for the price. On account of straightened conditions in Germany, they can be gotten at the above-named prices, although in normal times such books would cost two or three times the sums now asked. Dr. Koenig, like so many other people, learned and unlearned, in Germany, is in dire need, and those who purchase these books will not only be greatly benefited themselves, but will also help to buy bread and other necessities for a great Christian scholar who is suffering sore privation through no fault of his own. The books are in German. We hope they will soon be translated into English. Orders for the books, with the prices named, may be sent to Prof. H. C. Alleman, D.D., Theological Seminary, Gettysburg, Pa., who will have them sent direct from the publishers to any address.

Additional Book Notes

A copy of Bishop William T. Manning's brochure, "Fundamentalism or Modernism?" has been sent to us. The trouble is this, after you have read it, you wonder whether the bishop is a fundamentalist or a modernist. Such generalizing gets nowhere. If men have definite convictions, let them speak them out clearly and unmistakably, so that no one needs to be in doubt as to their position. Otherwise it would be just as well for them to keep still. On the doctrine of the person of Christ the bishop sounds a clear note; on the doctrine of the Holy Scriptures he is shaky, and gives comfort to the modernists. So the question is, where does the bishop stand? Or is he only teetering on the fence?

Rev. John A. Hoffman, Nezperce, Idaho, speaks out plainly enough in his booklet on

"Biological Evolution." It is a spicy piece of composition. The author shows that evolution betrays its weakness at every crucial point. He loves science, and proves that he has read widely and deeply; but he holds that the theory of evolution is a piece of speculation, and does not belong to the realm of empirical science. The booklet can be bought of the author.

Another paper-bound booklet worthy of careful reading and study is C. E. Putnam's "Modern Religio-Healing," which may be bought of the author at 153 Institute Place, Chicago, Ill., price 50 cents. The author argues strongly from the Scriptures and from nature that God does not intend to heal everybody of their bodily diseases even in answer to prayer and in response to faith, any more than He will raise people from the dead in these days as He did in the days of Christ. "It is given unto men once to die, and after this the judgment." Therefore prayers for the sick should always be qualified by the conditional clause, "If it be according to Thy will." This book is a good counter against the healing fanaticism of our times.

The Bible Institute Colportage Association, Chicago, have issued another booklet by C. E. Putnam, entitled "The Ten Lost Tribes." Mr. Putnam does not go to men's wisdom in seeking the answer to the question of the ten lost tribes, but to the Word of God, and there he finds the satisfactory solution. The inquiry conducted by the author is very keen. He knows the Bible, and also knows how to correlate it with the known facts of history. Price 15 cents.

The Colportage Association issues another unique little book by Mr. Putnam under the title, "Where Now is Jesus? and Nine Kindred Questions with the Word's Clear Answers." The author cites many passages of Scripture to prove his interpretations. He maintains that Jesus is now on the Father's throne in heaven and not here on earth as the ruler of the nations. He is here with believers in the spiritual sense, ruling in their hearts; but some time He will come again in visible form, and will occupy His Messianic or Davidic throne, and will rule all the world in righteousness, and His apostles and saints will reign with Him. It is a most inspiring booklet. A complete refutation of the views of the modernists who deny the second advent of Christ in apocalyptic form. Price 25 cents.

Here is a tract that you will want to get and read: Edwin Irving Niles' "The Evolutionist at the Bar." While Philip Mauro

recently summoned evolution to the bar, the writer summons the evolutionist himself before the bar of human opinion and the judgment bar of God. He wants to stir in the soul of the evolutionist some sense of responsibility for his teaching. The evolutionist ought to be very sure his theory is true before he propagates it, especially in view of the fact that it has so evident a tendency to undermine Christian faith. It is a most telling argument, this leaflet, and propounds some questions to the men who kowtow to evolution that they will find much difficulty in answering. Price five cents. Published by the author, Rochester, New Hampshire.

Rev. Mr. Niles, Rochester, New Hampshire, has sent us a leaflet entitled "A Thanksgiving Sermon," in which he deals with the problem of creation, and shows that it is the adequate way to account for the genesis of the universe, of life, of sentience and personality. The price is five cents.

If you want to read another telling tract against evolution, get Rev. Dr. J. F. Lawson's "The Learned and Fashionable Substitute for the Story of Creation." It scintillates with bright points. Send your order to D. H. Colquette, 714 Main Street, Little Rock, Ark. Sometimes people say there are no living scientists who reject evolution. Dr. Lawson proves by citing a number of names that this statement is not true.

From Loizeaux Brothers, 1 East 13th street, New York, comes a most incisive pamphlet by A. J. Pollock, entitled "Evolution: Unscientific and Unscriptural." We must say that this book is one of the most telling *exposés* of the current theory of evolution that has yet come to our notice. Of course, it is easy to show that evolution does not agree with the Bible, and here the argument will appeal to the Christian believer; but for scientists and skeptics the strategic point about the book is, it penetrates right into the camp and citadel of science itself and proves that the theory is lacking in scientific support. Get the book right away. Price 20 cents.

Dr. Gray's third booklet is "How the Bible Answer Conan Doyle." It is a convincing refutation of the modern claims of Spiritualism. By many citations and logical inferences from them the author proves that modern spiritism is contrary to the Holy Scripture which expressly forbid divination of all kind. Each, 5c; doz., 50c; 100, \$3.75. The pamphlets are published by the Bible Institute Colportage Association, 826 North La Salle street, Chicago.

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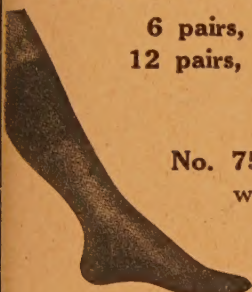
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